The
CHRISTIAN CENTURY
A Journal of Religion

LIBRARY OF THE THEOLOGICAL SEMINARY NEW YORK

From Stockholm to Oxford
By Samuel McCrea Cavert

Lansbury the Incorruptible
By Harold E. Fey

The Master of the Inn
By Zona Gale

The Pope and the War

Stop This Massacre!
Editorials

15 Cents a Copy • October 23, 1935 • Four Dollars a Year

OCT 21 1935

XUM

In This Issue

HAROLD E. FEY

is executive secretary of the American branch of the Fellowship of Reconciliation, with headquarters at 2929 Broadway, New York city. Mr. Fey has been a missionary in the Philippines, delegate to the Institute of Pacific Relations, and editor of World Call, the monthly missionary organ of the Disciples of Christ. George Lansbury, of whom Mr. Fey writes, was one of the founders of the Fellowship of Reconciliation, which was formed while the world war was in progress.

SAMUEL MCCREA CAVERT

is secretary of the Federal Council of Churches of Christ in America, and has just returned from Europe where he participated in planning for the meeting of the Universal Christian Conference on Life and Work to be held in Oxford, England, in 1937. Dr. Cavert's article should be read in connection with the article by Dean Willard L. Sperry, of Harvard, "From Lausanne to Edinburgh," printed last week.

RENWICK C. KENNEDY

is minister of the Associate Reformed Presbyterian church at Camden, Ala., and has become widely known for his sketches of contemporary southern life. In the present article Mr. Kennedy gives the background of an event which, while taking place in Alabama, illuminates an issue which, in view of the widespread campaign for new sedition laws, has national importance.

ZONA GALE

hardly needs identification, either to readers of The Christian Century, for which she has written on many occasions, or to the general public. A Pulitzer prize winner, Miss Gale stands in the front rank of American writers of fiction, drama and poetry. Her home is in Portage, Wis.

GRACE GRANT BAKER

resides in Kansas City, Mo. She has contributed reviews and poetry to many periodicals.

The CHRISTIAN CENTURY

October 23, 1935

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*

Contributing Editors

LYNN HAROLD HOUGH — REINHOLD NIEBUHR
ALVA W. TAYLOR — JOSEPH FORT NEWTON
HERBERT L. WILLETT — KIRBY PAGE
FRED EASTMAN — ROBERT A. ASHWORTH
THOMAS CURTIS CLARK

Staff Correspondents

EDWARD SHILLITO (London) — E. GUERON (Istanbul)
MARCUS A. SPENCER (Glasgow) — VERE V. LOPER (Denver)
STANLEY A. HUNTER (San Francisco) — ADIEL J. MONCRIEF, JR. (Tampa)
T. T. BRUMBAUGH (Tokyo) — IVAN LEE HOLT (St. Louis)
R. H. MARKHAM (Vienna) — EDGAR DEWITT JONES (Detroit)
FRANK RAWLINSON (Shanghai) — E. TALLMADGE ROOT (Boston)
W. A. VISSER 'T HOOFT (Geneva) — T. MARKHAM TALMAGE (Honolulu)
E. A. FRIDELL (Seattle) — W. S. ABERNETHY (Washington)
ROY L. SMITH (Los Angeles) — E. W. STODGHILL (Minneapolis)
JOHN RAY EWERS (Pittsburgh) — P. OOMMAN PHILIP (Nagpur)
ERNEST THOMAS (Toronto) — MAX STRANG (Buffalo)
DON T. TULLIS (Cleveland) — C. D. BRODHEAD (Philadelphia)
CHARLES T. HOLMAN (Chicago) — EDMUND B. CHAFFEE (New York)
VINTON E. MCVICKER (Columbus) — JOHN CLARENCE PETRIE (Memphis)
JOSEPH MARTIN DAWSON (Waco) — E. K. HIGDON (Manila)
JOSEPH MYERS, JR. (Kansas City) — E. G. HOMRIGHAUSEN (Indianapolis)
CLARENCE A. NEFF (Mexico) — EDWARD MOWBRAY TATE (Bangkok)

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Copyrighted 1935 in the United States. All rights reserved. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

Contents

Editorial
- Editorial Paragraphs 1331
- The Pope and the War 1334
- Stop This Massacre! 1336

Quintus Quiz: On Being Photographed 1338

Contributed Articles
- Lansbury the Incorruptible, by Harold E. Fey 1339
- From Stockholm to Oxford, by Samuel McCrea Cavert 1341
- Sedition Bill, by Renwick C. Kennedy 1344
- The Master of the Inn, by Zona Gale 1346

Books
- John Jay, Defender of Liberty, by Frank Monaghan 1347
- Celebrities Off Parade, by William Dana Orcutt 1348
- The Romance of the Patchwork Quilt in America, by Carrie Hall and Rose Kretzinger 1348
- Books in Brief 1349

Correspondence 1350

The Question Box 1351

News of the Christian World
- Correspondence from New York 1352
- Correspondence from Canada 1352
- Correspondence from England 1353
- Correspondence from the Mid-South 1355
- Correspondence from the Philippines 1356

The New Films 1358

Books Received 1358

Calendar of Coming Events

Oct. 19-25. Universalist general convention, Washington, D. C.
Oct. 22-24. Joint meeting of the American board and the midwest Regional conference of Congregational and Christian churches, Grand Rapids, Mich.
Oct. 24-26. National council of Y.M.C.A.'s of the United States, Niagara Falls, N. Y.
Oct. 24-27. Illinois Baptist state convention, First Baptist church, Quincy, Ill.
Oct. 26, 27. International convention of Y.M.C.A.'s of Canada and the United States, Niagara Falls, N. Y.
Oct. 27. World temperance Sunday.
Oct. 28-30. Meeting of Wisconsin council of churches and Wisconsin ministers' convocation, interdenominational, Milwaukee, Wis.
Oct. 28-31. General biennial conference of Unitarian churches, Cincinnati, Ohio.
Oct. 28-31. American Unitarian association biennial conference, Cincinnati, Ohio.
Oct. 29. Philadelphia Methodist conference, north district rally, Second church, Easton, Pa.
Nov. 3. Reformation Sunday.
Nov. 3. Chicago Forum, Goodman theater, Sir Norman Angell, speaker.
Nov. 3-6. Cornell forum conference, Cornell college, Mt. Vernon, Iowa.
Nov. 4. Indianapolis Methodists ministers association, Roberts Park Methodist church, Indianapolis, Ind.
Nov. 5-7. Conference of Evangelical Fellowship, Berkeley, Calif.
Nov. 6-9. Indiana state Methodist conference on social work, Indianapolis, Ind.
Nov. 8. Indianapolis council of federated church women; semi-annual meeting, Broadway Methodist church, Indianapolis.
Nov. 10. Chicago Forum, Goodman theater, John Langdon Davies, speaker.
Nov. 10. Y.M.C.A.: opening of big meetings, Indianapolis, Ind.
Nov. 11-17. American Education week.
Nov. 12. Fall meeting Methodist board of bishops, Atlantic City, N. J.
Nov. 12-14. North Carolina state Baptist convention, Asheville, N. C.
Nov. 12. Georgia state Baptist convention, Atlanta, Ga.
Nov. 12-15. Tennessee state Baptist convention, Paris, Tenn.
Nov. 13. Texas state Baptist convention, Houston, Texas.
Nov. 17. Fifth annual observance of Men and Missions Sunday.
Nov. 18-20. Annual meeting Methodist board of home missions and church extension, Philadelphia.
Nov. 19-21. South Carolina state Baptist convention, Columbia, S. C.
Nov. 20-24. Annual meeting Methodist board of foreign missions, Robert Treat hotel, Newark, N. J.
Nov. 25, 26. Methodist evangelistic days for Philadelphia, Philadelphia, Pa.
Nov. 29. Evangelical district youth conference, Indianapolis, Ind.
Dec. 1-4. Anti-saloon annual convention, St. Louis, Mo.

XUM

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME LII | CHICAGO, OCTOBER 23, 1935 | NUMBER 43

EDITORIAL

HOW many readers of The Christian Century have discovered the World Peaceways program which is nationally broadcast every Thursday night? This is certainly the most socially intelligent and imaginative commercial use so far made of the radio. A major business concern is providing the facilities whereby a non-commercial peace agency can call on the nation at weekly intervals to renew its determination to keep out of war. And the programs are being so planned that a maximum audience is guaranteed. The nation's finest orchestras, singers such as Bori, Bonelli and Robeson, with the incomparable Deems Taylor as master of ceremonies, collaborate to build outstanding entertainment around speakers who can be relied upon to speak straight to the mark. In the program most recently heard Alfred E. Smith, following Senator Borah and Senator Nye, warned: "We must guard against the danger of economic fronts becoming military fronts. For this is the prelude to most wars." Capitalism is usually blind, but behind this World Peaceways program is the realization by E. R. Squibb & Sons that if the world becomes involved in another major war their great drug business, and all business, is doomed. A salute to a firm with such insight, such readiness to try the untried! If this be free advertising, make the most of it!

Intelligent Use Of the Radio

Barth Is Expelled From Germany

TO the honor roll of those expelled from nazi Germany, or asked to stay outside its borders, there may now be added the name of Karl Barth. Professor Barth, having lost his chair at Bonn by order of the nazi ministry of education, has returned to his native Switzerland to become professor of theology at the University of Basle. Early in October, however, he accepted an invitation from the pastors in the confessional synod—who regard him as one of their great heroes—to give a series of lectures at a theological conference held at Barmen in the Rhineland. It was, perhaps, unfortunate that Professor Barth's return to lecture should have coincided with the period in which the new minister for church affairs, Hanns Kerrl, was putting pressure on the Protestant pastors to accept his "compromise" settlement of the state vs. church issue. At any rate, the nazi authorities placed the lecturer under arrest, conducted him back to the border at Basle, and there expelled him, warning him that he is regarded as an undesirable alien inside Germany. So Barth goes back to Switzerland, another living testimony to the illusory character of the "freedom" which the nazis are offering German churchmen. Meanwhile, the feverish negotiations between Herr Kerrl, the bishops of the evangelical church, and the protesting pastors continue. No definite outcome of these negotiations has as yet been indicated. Rumor insists that the bishops favor accepting the government's terms, but that a strong minority of pastors insist that they will force disestablishment before they will acknowledge such powers over the church as the state still claims.

The League Invokes Article XVI

HISTORY was made during the second week in October when for the first time the League of Nations pronounced formal sentence of outlawry against one of its members and invoked the sanctions provided in its covenant to punish the offender. Nor is the importance of the event greatly minimized by the obvious impatience of Great Britain to bring sanctions into immediate effect to protect its imperial interests, or the equally obvious desire of France and Italy's smaller neighbors to proceed as cautiously and with as little provocation as possible in any resort to sanctions. The very evidence thus adduced of the relation between a nation's self-interest and the operations of the covenant's sanctions theory adds to the historical importance of what has now come to pass. Up to the moment of writing, the sanctions recommended by the league to its constituent members have taken two main forms: first, an embargo against arms shipments to Italy, following almost word for word the provisions of the embargo laid down by President Roosevelt; second, a series of financial measures designed to cut off from Italy all loans and bank credits. How effective such measures will prove in halting the Italian attack

on Ethiopia remains to be seen. The arms embargo has supposedly existed for some time, the only change being that it is now to be lifted against the sale of arms to Ethiopia. And even the financial measures were included among those which Mussolini, about a week before the fighting started, indicated he was prepared to accept without leaving the league. It is being widely said that the situation has developed into a race between the speed of Mussolini's occupation of Ethiopia and the speed with which the league sanctions become effective. Captain Eden's insistence at Geneva that still other and more drastic sanctions be invoked indicates Britain's belief that, as the race now stands, Mussolini is the favorite to win.

Military Developments In Ethiopia

MEANWHILE, it is becoming clear that so far as actual military operations in Ethiopia have been concerned the early newspaper dispatches were hopelessly misleading. With censorship operating on the Italian side, and the correspondents at Addis Ababa dependent on such rumors as seep into that isolated capital, this is a not unexpected discovery. It may serve to mitigate some of the sensationalism with which much of the press started to report the war. Up to the present, it is now clear, there has been no fighting, except of the most desultory and minor sort. Whether by prearrangement or because of the doubtful loyalty of the northern tribes to Haile Selassie—who seized the throne by a military coup—there has been no real Ethiopian resistance to the Italian advance across the Tigre province or the occupation of places like Adowa and Aksum. The Italian troops have apparently gone forward as fast as roads could be built over which to transport their supplies, and the road building has been pressed without interference from Ethiopian warriors. Such "fighting" as has taken place seems to have been little better than massacre—aviators dropping bombs from safe heights or machine gun bursts into villages from which the warriors had long departed. In addition, there is more than a suspicion beginning to appear in the dispatches that Mussolini is winning his way by resort to the same game which other colonial powers have used so effectively in extending their empires—buying up rival chieftains. The desertion of Haile Selassie Gugsa, commander of the Ethiopian forces in eastern Tigre, with 15,000 warriors indicates that golden bullets have been more important than leaden ones in the opening phases of the campaign.

Lansbury Resigns Labor Party Leadership

HAVING seen the labor party vote overwhelmingly in favor of using any sanctions which might be required to keep Italy from annexing Ethiopia, Mr. George Lansbury insisted on the acceptance of his resignation from the party's leadership. On October 8 the party members holding seats in the two houses of parliament finally complied, and Major C. R. Attlee was chosen to lead "his majesty's loyal opposition." The choice is regarded as temporary. Another leader is expected to be named after the next parliamentary election, which is now forecast for the latter part of next month. Meanwhile, Mr. Lansbury, insisting that sanctions mean war and that as a Christian he will never support war in any form, steps down in public rank but up in the estimation of most of his countrymen and of the world at large. Thoughtful Britishers, however, must be pondering much these days on the historical parallel between what has thus recently occurred and what happened in 1914. In 1914 another leader of the labor party broke with his party over its vote to support a war to sustain the sanctity of a treaty promise. His name was Ramsay MacDonald. In 1914 a little handful of Christian pacifists—just about equal in size to the group which met three weeks ago in London under the leadership of Canon Raven, "Dick" Sheppard and Henry Carter—took their stand against churches and archbishops who were ready to preach a holy war. In 1914 a labor party which had proclaimed its pacifism—just as at the Hastings conference, two years ago, the labor party voted to refuse to support any war and to call a general strike in case Britain contemplated entering hostilities—suddenly discovered that the menace of Prussian dictatorship constituted one of those circumstances that alter cases. Has anybody learned anything since 1914?

Greece Is Once More A Monarchy

RESTORATION of the Greek monarchy by a coup d'etat led by General Kondylis should properly be considered under the head of Ethiopian war news. For only the naive will fail to see how opportunely the return of George II to his throne in Athens coincides with Great Britain's need for a dependable ally in the eastern Mediterranean. The Greek government had already agreed to allow the British fleet to use Greek harbors, and concentrations of British warships in Greek waters off the foot of the Italian boot have already been announced. Nevertheless, the British admiralty and foreign office will breathe just a little easier to have the government at Athens back in hands which are indisputably friendly. Ever since he left Athens for exile in 1923, George II ("George the Magnificent") has lived in London. Such recognition as has been his has been accorded him at the British court. When his wife—one of the omnipresent daughters of Queen Marie of Rumania—divorced him, that did him no harm in the eyes of King George and Queen Mary, whose detestation for the Rumanian royal family is no state secret. At the same time, it sharpened the cleavage between the exiled Greek king and other Balkan monarchies. The marriage of the duke of Kent to the Princess Marina, a cousin of George II, was as good as notice served on Europe of the closeness of the ties between British and Greek monarchy. Now that the situation in the Mediterranean has grown acute, the monarch is called back from his exile. Outwardly, of course, there has been another of the military uprisings

XUM

with which Greece has grown so familiar. And there is to be a plebiscite before George II actually leaves London. But all this is for stage effect. Actually, behind the scenes, John Bull again plays his familiar role as Bunty.

Gold Star Missionaries In Ethiopia

IN the midst of conflicting political and military reports from Ethiopia, one which seems dependable concerns the plans of the Protestant missionaries there. Missionary children and wives have, in most cases, been sent out of the country. But the Associated press reports that a check of active missionaries shows that practically all intend to stay at their posts. Many of these missionaries are doctors and nurses who feel that their services are likely to be needed as never before. But all, without regard to the particular type of work in which they are engaged, show a determination to share the fate of the people among whom they are stationed. The decision brings honor to the individual missionaries making it and to the missionary cause in general. It can be taken for granted that these missionaries, in refusing to leave Ethiopia, are doing so with a full understanding of President Roosevelt's warning that American citizens having dealings of any kind with either belligerent will do so at their own risk. These missionaries are ready to assume that risk. If mischance befalls them, neither they nor their societies will ask for government protection or interference. Their continued presence in Addis Ababa and in other Ethiopian towns, therefore, involves no chance of involving their home government in the fighting. But it will be a sign to the people of Ethiopia that, up to the limit of their resources, these missionaries mean to identify their own with the fate of the people of the country. That object lesson is likely to have a deeper and more lasting effect than all the preaching in all the history of these missions.

Salute to the Flag, In the Nazi Spirit

THAT case of the eight-year-old boy who was expelled from the public school in Lynn, Massachusetts, because of his refusal to "pledge allegiance to my flag" and make the customary salute, contains elements of both tragedy and comedy. The boy's father, it will be remembered, is a member of a sect called Jehovah's Witnesses, one of whose articles of faith is that all governments are instruments of Satan. This is doubtless a very dangerous doctrine, or would be if they proposed to do anything about it. It would seem to be a theologized form of pure theoretical anarchy. In practice, however, these Witnesses seem to be quiet and orderly persons who make no demonstrations against government except when some agency of the state catches them and tries to compel them to swear deathless devotion to it. The boy had evidently been well indoctrinated with his father's religious peculiarities and instructed in his sect's practices. When the other second-graders piped their patriotic pledge in childish trebles, he simply kept quiet. The result, after action by the teacher, the principal, the school board and the local court, was the expulsion of the boy from school and the imposition of a $25 fine on his father for disturbing the school. And what did all that gain for the city of Lynn, the state of Massachusetts, and the United States of America whose dignity and safety were supposed to have been attacked? *Imprimis,* one small boy is compelled to stay out of school although the law of the state compels him to attend. *Item,* one small and harmless sect with a queer belief is convinced that their religious liberty has been infringed. *Item,* a great many people who do not agree with their faith agree with this opinion. *Item,* something has been done to make the worthy custom of saluting the flag seem odiously like the compulsory nazi salute, for failure to give which a number of persons have had their teeth knocked out or have been otherwise manhandled by indignant nazi patriots. *Item,* the school board, which is doubtless a body of estimable men, has made itself ridiculous. If a child's salute to the flag is to mean anything, it must be the expression of a sentiment of loyalty, and that cannot be stimulated by twisting his ear.

Firing Along the Siberian Border

BOTH sides are making such haste to disavow responsibility for the clash between border patrols which occurred along the Siberian-Manchurian border on October 13 that it is reasonable to conclude that the affair was unpremeditated. Both sides insist that their patrols were peacefully minding their own business on their own side of the border when they were set upon by an invading force that had strayed out of bounds; both report that they suffered casualties. Were either Russia or Japan itching for war with the other just now, such a border incident would be precisely the sort to bring it on. But neither wants war at present, although both expect it eventually. However, the incident shows again the inherent danger of the situation all along the more than one thousand miles of border where Japan and Russia face each other under arms. But while Tokyo and Moscow are initiating the process required to straighten this particular incident out, the Japanese military authorities are showing more plainly where their real expectation of army activity points. After a series of conferences between army leaders already on the Asiatic mainland, Goro Morishima, chief of the eastern Asia bureau of the Japanese foreign ministry, announced on October 14 at Shanghai: "While no fundamental changes in Japan's policy are contemplated, some alterations of details are now necessary which are predicated on the assumption that European nations now are so preoccupied with the Italo-Ethiopian conflict that Japan will have an ever freer hand in the future of the far east." One hardly knows whether to be more impressed by the candor of this statement, or by its disclosure of an agreement between army and foreign office that the time has come for another Japanese advance in China. Either way,

XUM

it is plain warning that major trouble is about to break out again in the far east. The major danger to America's peace remains in the orient.

The Canadian Election

FIRST returns from the Canadian election show that the liberals have won 158 seats in the dominion parliament, the conservatives 38, the social credit party of Alberta 12, and other parties 11. These figures will be slightly revised when the full returns are in—this is written within twelve hours after the closing of the polls—but the outcome of the election is clear. The liberals have not only turned out the conservatives, but Mackenzie King will resume the premiership with the largest majority in the history of the Canadian parliament. The liberal party majority will be absolute over all combinations which might be formed against it, and if the new premier sets out to make good on such campaign promises as a lowering of tariffs and nationalization of banks there is nothing in the numerical division at Ottawa to stop him. Hurried consideration of the returns suggests three immediate observations. First, despite Premier Bennett's eleventh-hour conversion to a new deal platform, the voters of Canada have proved themselves unwilling longer to trust tories—however enlightened—with political authority in such a period of economic stress as this. Second, such social and political radicalism as there is in Canada seems to be following much the curve taken by radicalism on this side of the line, as it tends increasingly to concentrate its attention on plans for financial reform. Third, at the ballot box the Canadian voter is proving as responsive to the two-party tradition as is the voter in the United States. It seems to have been the very chance that radical third party candidates might save Premier Bennett which swelled the size of Mr. King's majority to such unprecedented figures.

Cultural Program May Be A Good Investment

ARTISTS, actors and musicians have been hard hit by the depression. Or, if that classification seems invidious, let us say that all kinds of artists, including actors and musicians, have been hard hit. For them it is not "recent" but present. For their relief the WPA has announced what is called a "$27,000,000 cultural program" which is expected to put about twenty thousand of them in possession of regular incomes by November 1. Sculptors, painters, musicians and writers will be set to work on subsidized projects, but the majority of the beneficiaries of the program will be actors and others associated with the theatrical arts, from playwrights to scene-shifters. It is not difficult to imagine a plan which will put the actors to work under conditions which will produce the double benefit of enabling them to eat more regularly than has been their recent custom and furnishing opportunity for a great deal of experimental drama that may, in the long run, greatly enrich the theater of the future. Drama requires experiment almost as much as does science, and in both cases the operation of the necessary laboratories is expensive and usually not immediately profitable. Painters and sculptors have already done a large amount of work, not all of it bad and some of it good, under the PWA. Putting poets and novelists on the public payroll for services rendered or to be rendered is a more difficult matter, but perhaps it can be managed. Regardless of the details, the general project of giving work to these various classes of artists is interesting and praiseworthy. In normal times we have not gone in very heavily for subsidized art. Other nations have had their government-supported opera houses and their national theaters which have been deemed so important that their support was continued even when the governments could not pay their external debts. We have never gone that far, and probably we never will. But we spend a great deal of money more foolishly. This "cultural program," which we would never have adopted except in an emergency, may turn out, in the end, to be a good investment.

The Pope and the War

POPE PIUS is visibly embarrassed, and his best friends are embarrassed for him. He knows that war is barbarous and anti-Christian; he has absolute authority, in the minds of Roman Catholics, to declare what is right and what is wrong and to impose spiritual penalties for sin as he defines it; it is a Catholic nation that is making of east Africa, in the words of the ranking member of the Catholic hierarchy in Great Britain, "the focus and playground of scientific slaughter." And yet the pope can do nothing about it.

It is not his fault. He is literally powerless in this situation—"a helpless old man," to quote again from an address by the Roman Catholic archbishop of Westminster. The pope's helplessness in this acute crisis in the moral life of Italy and of the modern world is the result of no personal shortcoming on his part. It is implicit in the type of authority that he represents, and it is the inevitable consequence of the attitude which the church both Catholic and Protestant has taken toward the collective sins of nations through long centuries of history.

The pope deserves to be counted among the devoted friends of peace. While he has not taken the position of a thoroughgoing pacifist, he has not only prayed for peace in general terms but he has made clear his horror of aggressive warfare and mass slaughter to satisfy ambition, greed or vengeance. It would do rank injustice to his character and spirit to doubt that he would end the war in Ethiopia if he could.

And his good will is backed by what he and all faithful members of his church believe to be absolute authority. Italy acknowledges Roman Catholicism as the religion of the state. Its army is officially Roman Catholic. The head of the state is officially Roman Catholic —though how deep his conversion went when he became head of the state and discovered that he had need

of the church, no one can say. A large, but unknown, percentage of the individuals who constitute the Italian army are Roman Catholics. They acknowledge, as a fundamental principle, the right of the pope to deliver infallible judgment on all matters of faith *and morals*. They admit his right to teach and to exercise discipline and to support his decisions by spiritual sanctions, even in cases where he does not care to draw upon the resources of his infallibility.

But the pope does not dare to exercise his authority by denouncing an unjust war as a sin and forbidding participation in it under penalty of withholding the sacraments from those who disobey. His authority is such a big gun that he dares not fire it. It is not that he draws a sharp line between spiritual and temporal matters and confines himself to the former. In a weak and stereotyped phrase, Archbishop Hinsley tries to explain that "as head of the church he has no grounds to interfere in purely political matters unless he be invited." But he does not hesitate to denounce socialism as anti-Christian, and certainly socialism is a political issue no less than war. Equally he denounces the greed of employers who oppress their workmen, regardless of the legalities behind which they have been able to entrench themselves by political action. It is not that he is afraid to espouse an unpopular cause, for he has brought the whole weight of his church's power to bear against birth-control and against any form of political action which would legalize the practice or the dissemination of information about it. To maintain the church's rights in the field of education he was, only a little while ago, daring to stand squarely against the claims of the Italian state, though this issue presently resolved itself into a field for diplomacy and compromise, and did not evoke a display of absolute authority backed by spiritual sanctions.

But on the clear-cut issue of the sinfulness of participating in a wicked war, he is silent. Why?

The archbishop of Westminster stated the pope's dilemma thus: "The holy father's choice is between two evils. Either he must condone what the world regards as a monstrous injustice and a violation of international compacts and treaties, or he can denounce his neighbor [Italy] as a law breaker. He will never condone an injustice. If, on the other hand, he denounces his neighbor as a breaker of treaties and a brigand he will put a grievous burden on the consciences of such subjects of his neighbor as believe that neighbor to be right." And so it seems that he must "condone an injustice" after all, for although the archbishop speaks of the war as something that "the world" regards as a monstrous injustice, it is evident that he also regards it so and that he assumes that the pope so regards it—otherwise he would not have to choose between evils.

Moral leadership here staggers under the weight of its own authority. This is the essential weakness of absolute authority in human hands, backed by a power that necessarily falls short of omnipotence. He who holds it does not dare to use it in the most crucial situations. Such power is effective only so long as it is not formidably resisted. It cannot risk the loss of its own prestige by putting a too "grievous burden on the consciences" of those who profess allegiance to it but who have also another loyalty to which they might give the preference if there were a sharp issue between the two.

We are accustomed to hear of the various dilemmas of Protestantism. It is involved in plenty of them, but it has no monopoly on dilemmas. It is weakened by division. It cannot speak with a united voice. It seems only to debate and advise; it seems to have thunder but no lightning. It can prophesy, but it cannot punish. Its spokesmen—or the spokesmen for its sundered fragments—may declare what they believe to be the will of God, but they do not command the power of God to discipline the contumacious and coerce the recalcitrant. The panel discussion is more congenial to their temper than the *ex cathedra* deliverance.

Protestantism's weakness as an authority is its strength as a moral force. Its judgments are democratically derived. They win their way, if at all, by persuasion. It does not possess all power, but what power it has it dares to use. The pope's strength as an authority is his weakness as a moral leader. Claiming absolute and divine authority, he dare not exercise it upon a formidable minority lest his prestige be weakened by open resistance. In a controversy with the state about the prerogatives of the church, he can unleash all his thunderbolts in defense of the institution; and so successive popes kept the kings of Italy excommunicated for years in protest against the sin of despoiling the papacy of its temporal sovereignty. But on a question of morals unrelated to the prerogatives of the church—such a question as is presented by the massacre in Ethiopia for the building of an empire—he must be silent for fear of laying too heavy a burden on the consciences of those who do not agree with him, and for fear of disturbing that delicate political arrangement upon which rests the stability of the newly regained temporal sovereignty.

But there is yet another weakness that Protestantism and Catholicism share. It is the heritage of their traditional timidity in confronting the state with its moral duty and charging it with its sins. Rarely, except when its own interests were involved, has any church had the moral insight and the courage to point the direct finger and say, "Thou art the man."

Catholicism has been bold in the defense of its own prerogatives against what it deemed to be encroachments by the state. It has not hesitated to absolve subjects from allegiance to their sovereigns when those sovereigns renounced their allegiance to the church. But seldom or never has it brought its authority and its discipline effectively to bear against the crimes of cruelty and injustice that states have committed for greed or glory.

Protestantism gained its first secure footing by making with the state a virtual compact by which it agreed to confine its attention to the "spiritual" life and to a limited area of behavior which was supposed to constitute the entire field of personal morality. The state became the protector and supporter of the church, and

in return it received immunity from any interference of religion in the affairs of the state. The particular patterns that were set up in fulfilment of this tacit agreement differed in different countries, but they were essentially the same. Their effect was to set up a fictitious boundary between those matters of creed, ritual and personal morality with which the church had a right to concern itself, and matters of politics and statecraft in which the church had no part except to confer its blessing upon all the state's undertakings in either peace or war.

The free churches, enjoying no favored status by grace of the state and receiving no financial support from it, were theoretically free to bring their influence to bear on the side of righteousness in high places as well as low, in the policies of states and rulers as well as the conduct of individuals. But for many years they existed on a narrow margin of tolerance, constantly in danger of suppression or regulation, and for the most part they sought safety in silence. As governments grew more generous and more democratic, the free churches came more completely under the sway of nationalism. They became more responsive to the currents of public opinion and to the pressure of social and economic forces, and more eager to prove that they were loyal supporters of the state.

One has only to observe the attitudes of the American churches toward slavery to see an illustration of the willing subordination of religion to the social and political interests of the community. The Protestant churches of the north became outspoken opponents of slavery only when it became a political issue. The churches of the south were fired with prophetic zeal for the defense of slavery as a divine institution and asserted that "abolitionism is infidelity," when the maintenance of slavery became associated with the cause of the confederacy. The Roman Catholic church refused to take sides, valuing its own peace and unity above any other consideration. The first plenary council of Baltimore, meeting in 1852 when the issue was acute, had nothing to say about it. "By their silence," says a competent Catholic historian, "our prelates divorced this burning political question from church affairs and gave to the deliberations of the council that unity of Catholic outlook which was basic to the legislation that was passed." In other words, in the interest of the unity of the church they refused to admit that slavery was a moral as well as a political question. The second plenary council of Baltimore, meeting in 1866 when slavery was no more, said in its pastoral letter: "We could have wished that . . . a more gradual system of emancipation could have been adopted"—but the Catholic church in America had said no word in favor of emancipation by any system until the fighting was all over. It exercised no moral leadership whatever in regard to this vital issue which was both moral and political.

The churches must throw off the incubus of this tradition of subservience to the state and put aside the inhibition which hinders them from seeing the moral implications of political issues. The plight of the pope, who must "choose between two evils" because he dare not use the authority he claims in order to check what he knows to be immorality and outrage on a gigantic scale, is a portentous warning to Protestants. It reveals the impotence of a great religious power that can be preserved only by not using it. Protestantism does not claim authority, but it also has the right to teach faith and morals. With that right goes the duty to put no narrow meaning upon the word "morals," and to deliver its message with uncompromising firmness to states and citizens alike, unmindful of any imaginary and fictitious line between politics and morality.

Stop This Massacre!

SUNDAY, October 13, brought to much of the United States the climax of that brief but beautiful season known as Indian summer. A warm sun woke to radiance the autumnal foliage, and by the multiplied tens of thousands motorists sought the highways, eager for a final taste of nature's bounty before the final arrival of the grim days of cold and early darkness. This natural response to the season's prodigal invitation in two days—according to tabulations which are still far from complete—cost more than 150 Americans their lives. How many others were injured, many of them to linger on as mangled bits of human wreckage for years to come, there is no way of telling. Previous statistics, however, have established a ratio between deaths and injuries in automobile accidents of, roughly, one to thirty. On that basis, the number of victims of this single weekend massacre who escaped death must have been approximately 4,500.

If such a slaughter were unparalleled, this particular October day in 1935 would be remembered in the nation's history as "Bloody Sunday," or something of that sort. But it chanced that the federal census bureau chose this same weekend to publish the official figures covering automobile accidents in 1934. These show that this highway butchery is not something spasmodic, but that it goes on continually. During 1934 a total of 35,769 Americans lost their lives in automobile accidents—an average of almost 100 a day! Out of every 100,000 persons in the country at the beginning of the year, 26.9 were doomed to die in this fashion before it closed! No war in which the nation has engaged has come even close to providing such a record of destruction. No pestilence, no epidemic, no catastrophe of nature has compiled a death roll even distantly approaching this in its tragic length. The United States News is authority for the statement that whereas the number of Americans killed in war from 1776 down to the present has been only 244,357, the number massacred in automobile accidents since 1920 has been 388,936!

Yet the census bureau accompanied its tabulation of the automobile slaughter for last year with announcement that incomplete figures gathered up to September 28 of the current year show that the 1935 death roll,

if continued without diminution at the rate now obtaining, will be still longer!

It is unnecessary to expatiate on the horror implicit in such a state of affairs. The unadorned figures speak with overwhelming emotion to every person who has imagination enough to understand that, behind every name in that interminable list of the killed and injured, there is a shaken home, with human hearts wracked by grief or anxiety. So serious, in fact, has the situation become that the automobile manufacturers have themselves begun to take fright. All sorts of safety campaigns—in the press, in the schools, over the air—are receiving their support. General Motors is devoting the "sales talk" period of its famous Sunday evening broadcasts to lessons in safe driving. If exhortation, if good advice, could solve this problem it should be well on its way to solution. But no solution is in sight. Rather, the federal authorities declare that the condition is growing worse.

A large part of the press, with advertising revenue at stake, persists in maintaining a conspiracy of silence with regard to the contributory responsibility of liquor. Especially flagrant cases of drunken driving are reported at intervals, but no attempt is made to bring the general community to a realization of the menace of the slightly alcoholized driver. Laboratory tests have demonstrated beyond the possibility of doubt that even a slight degree of alcoholic indulgence lowers below the danger point that coordination of brain and muscular reaction which safe driving requires. An honest campaign for safe driving would insist that *any* drinking of liquor should be cause for the revocation of a driver's license. It will be a long time, however, before the press is ready to deal with the problem on any such thoroughgoing terms. Yet the appalling nature of the situation is such that—as our Washington correspondents reported in last week's issue—some newspapers are ready to give currency to a fantastic proposal that police be detailed to drive home from their parties citizens who have been drinking!

Of course other elements than liquor enter into this national slaughter. A sensational advertising campaign now being conducted by a tire manufacturer serves to remind the public that the modern car is still subject to mechanical failures. Public works expenditures have not yet rid our landscape of the death-dealing grade crossing. The unwary pedestrian, both adult and child, remains to plague the most careful driver. Mental lapses on the part of drivers—generally "the other driver"—continue to exact payment in broken bodies. It can hardly be claimed that ordinary legal safeguards against this social horror have been erected until frequent mechanical tests of all cars are required, grade crossings are eliminated, and drivers are compelled by every state to submit to drastic tests of their competence before licenses to operate either pleasure cars or trucks are awarded.

None of these measures, however, will get at the real root of the trouble. The root of the trouble is speed.

American cars are being built today as though they were to be used exclusively on race tracks. Cars in the lowest price group are engined to run at better than 70 miles per hour. The more expensive cars are provided with a guarantee of 100 miles per hour, or more. Such speed, according to the manufacturers, is demanded by the buying public. Unless their cars are designed to provide it, it is claimed, they will not be sold. At this very juncture, for example, General Motors is using the radio to beg the public to drive carefully while it uses the press to beg that same public to buy the new Buick—"a ball of fire"! It is the old, familiar argument for social irresponsibility on the part of the business man who claims to be helpless under the actualities of the competitive industrial system.

Against this attempt on the part of the manufacturers to evade their responsibility, three simple facts should be set down.

First, although cars are now built for thunderbolt speed, most of our highways are not designed for such speed. By location and by construction they render such speed a public menace.

Second, highways are not speedways. They are ways by which people—some in cars and some on foot—go about their normal and various activities. The difference between the mental and physical condition of the trained driver of a racing car, thundering about a specially constructed track, and of the ordinary citizen bent on business or recreation, is a difference between people living in two psychological worlds.

Third, human beings are not fit to control a vehicular projectile, weighing in the neighborhood of a ton, hurtling through space at the rate of 88 feet per second. Laboratory tests have abundantly proved that not one person in ten has sufficiently rapid motor reflexes to make safe the driving of a car at such speed. Yet that is exactly what is happening when a car is driven 60 miles per hour on the highway. A continuation of such speeds, in the light of unchallenged laboratory findings, is an invitation to manslaughter.

It is high time to stop this massacre!

It can be stopped. If there is any humane sentiment left in the American public it will demand that it be stopped. And the first step toward stopping it should be taken at the factory. Let the manufacturers remodel their cars to provide them with a top speed of not more than 45 miles per hour. (That, as it happens, is the top *lawful* speed in many states today.) Until the process of remodeling is completed, let them provide governors—such as are now used on certain cars to hold down speed during the first 500 or 1000 miles of service—which shall keep the speed of their products under that 45 mile limit.

This is not an impractical proposal. Mechanically, it could be put into effect on every car in the nation within a month. So far as its influence on transportation is concerned, we predict that there would be practically no sense of delay or of lost time once the process of slowing down had gone into general effect. If the automobile manufacturers have a realization of their own best interests they will come together to impose this speed-restricting ordinance on their produc-

tion of their own free will. But if their greed makes this impossible, then here again is revealed a field in which government must invade the realm of business. It is a public in terror for its own life which demands an end to this speed madness. It is incongruous to be wringing our hands in horror at the bombing of an Ethiopian village while we look with inert, if not indifferent, eyes upon the unspeakable brutality of our modern mania for speed. This menace must be stopped!

On Being Photographed

EDITOR THE CHRISTIAN CENTURY:

SIR: It was Crabb Robinson, the friend of many great men, who warned William Wordsworth against being photographed. The art was then young, and the warning was just. The man who was taken in those days laid himself open to misunderstanding. Intelligent as he might be, he looked like a stiff and panic-stricken half-wit. William Wordsworth would no longer appear as the poet should—

> He is retired as noontide dew
> Or fountain in a noonday grove.

Not in the least like that would he have been, but with a fixed and stony eye he would have gazed out on a blank and petrifying world.

Did they keep an album in your home, sir? Did they show it to relatives? In it can you see yourself as you once were, and does it fill you with a sober satisfaction that such a being could grow into the man that you are today? Some years ago a popular monthly paper published pictures of great men at various stages of their life—at two, six, twelve, fifteen, twenty and so on. Most interesting and reassuring they were; they filled the humblest observer with hope as he argued, "If such creatures could become great, there is hope for me."

He felt like the moralist clergyman who was weak in science, as he discoursed to children before a pond. "You see, dear children, those little wriggly things—tadpoles, we call them—every one of them will become some day a fair and beautiful butterfly."

We do less than justice to our forefathers; in recent generations they have been handicapped by the photographs of former days. They are represented to us as though they never smiled and never unbent. They were always dressed in Sunday clothes, in broadcloth or silk. They were sometimes reading a book which might have been "The Day of Wrath," or "Meditations among the Tombs."

But they were not a bit like that!

They laughed and made jokes at each other; they read books of quite another kind; they often unbent; they loved a good dinner, and they smoked their pipes in peace.

How happy we should be, sir, in our modern lot! Our photographers take us as we are. One flash, and before we know it we are caught. There is no excuse for us if in future days they look at our pictures. Yet have you never had a fear, a slight suspicion perhaps, that we may be revealed too well?

Yours happy in the days of the kodak,
QUINTUS QUIZ.

VERSE

Similitude

AS all the wide, deep wonder of the sea
Sings through a conch shell, pressed upon the ear,
So, in a shell of language, poetry
Tells life's intensity, brings distance near,
And marries word and deed in destiny.

ELINOR LENNEN.

Moses and Joshua

DEMAGOGUE—Hail, Joshua.
THE CROWD—Hail, Joshua.
DEMAGOGUE—He is our great man. He led us in the fight.
THE CROWD—He smote the enemy.
DEMAGOGUE—What did Moses do? Just prayed.
THE CROWD—Just prayed. We saw him on the mountain.
DEMAGOGUE—Just—Ha! What is this light? This blinding light?
THE CROWD—Woe, woe! The glory of Jehovah.
DEMAGOGUE—I cannot see.
THE CROWD—Moses, Moses, pray for us.

ARTHUR B. RHINOW.

In London

ON this old street bluff Henry often strode,
Replete with color and with mighty dreams.
Elizabeth, in girlish pride, once rode
To royal fame along this way, where teems
Now London's traffic. Here the sea-kings walked—
Bold Drake and Hawkins—ere they ploughed the grim
Atlantic, seeking gold. There Shakespeare talked
Of his new play that would bring fame to him.
Rough Cromwell hatched his plot against the kings
In this plain house. And in this quaint retreat
Wise Johnson sat and drooled of bookish things
To bards and artists. Wesley stirred this street
To new-found visions of the true and good,
And here young Shelley sang of brotherhood.

THOMAS CURTIS CLARK.

Continuation

SORRY that I must disarrange
Some feet of quiet earth to lay
This broken chrysalis aside, while I
Continue on my way!

LOUISE UPHAM BROOKS.

Lansbury the Incorruptible

By Harold E. Fey

GEORGE LANSBURY, chairman of the labor party and probably the most respected political figure in Great Britain, has just resigned the leadership of his majesty's opposition in parliament on the ground that his Christian pacifism could not be reconciled with the action of his party in approving the use of military sanctions against Italy. "I personally cannot see a difference," he said, "between mass murder organized by the league and mass murder between individual nations." Mr. Lansbury, who has for the last three years occupied the leadership of the labor party, was in direct line to become prime minister if labor should win in the next general election. His straightforward decision is completely consistent, however, with a stormy lifetime marked by repeated refusals to compromise on principle.

"Old George" entered politics when he was a boy, became a socialist in 1890, and was already well seasoned when the Boer war swept England into a fever of nationalism. Although the Fabians and other gradualists supported that imperialist venture on the ground that little nations were a nuisance and had no right to clutter up the international scene, a "valiant few," including Lansbury, Lloyd George and John Burns, denounced Britain for doing to South Africa what Italy is now doing to Ethiopia. They were mobbed again and again, meetings were broken up, and it was everywhere proclaimed that these young hotheads were ruined politically.

A Champion of the Poor

But it proved otherwise. Well intrenched in the hearts of his East End friends in Poplar, Lansbury was soon guardian of the poor and hard at work rectifying brutalities in relief administration which sound strangely like conditions in America today. His motto, "Decent treatment and hang the rates," soon threw him up against the authorities. At a public hearing he reminded the prince of Wales, later Edward VII, that the old men and women in the workhouses "need underclothes just like you and I do." Later when the prince passed the cigars after luncheon, this nonsmoker and teetotaler "looked over his head." He confesses in his "My Life" that this was going a bit far, but explains it on the ground that "I had rather steeled myself not to be impressed by royalty." His political star was in the ascendant, however, when he again put it in jeopardy by organizing resistance to unjust taxes. For this he and thirty others who had refused to pay were thrown into prison, but before the authorities let them go six weeks later they had not only won their case for a redistribution of taxes but had effected reforms in the treatment of prisoners.

Lansbury opposed the world war from the beginning. He was not deceived by the propaganda, but wrote in words which sound curiously contemporary: "Great Britain spends millions on secret service, secret propaganda, and helps with arms and money all reactionary movements in the world." He backed the conscientious objectors "because conscience in such matters is the only true guide for any of us to follow." On August 2, 1914, he organized a great mass meeting in opposition to Britain's entrance and won labor party support, but two days later the laborites swung around. Belgium was the excuse, personal hatred on the part of some of the leaders for leaders of the German social democrats was the real reason. Ramsay MacDonald was then the labor leader who resigned from the chairmanship.

Opposing the World War

During the war Lansbury turned his energies to helping any move to end the war. As editor of the Weekly Herald he agitated for pensions for the wives of men killed and disabled, organized anti-conscription meetings, fought for decent wages for the workers in industry, helped in the organization of the Fellowship of Reconciliation, and generally conducted himself in such a way that Horatio Bottomley printed a huge poster headed, "To the Tower with Lansbury." Again and again, with Dr. Henry T. Hodgkin and others, he was the center of a "tornado of missiles and personal assaults." Once he kept a great crowd singing the Internationale for an hour until the police, who had come to break up the meeting, left. With Philip Snowden he haunted the trials of conscientious objectors and carried on in their behalf when they went to prison. "I did my best through the Weekly Herald," he later wrote, "to keep people's faith alive in the principles of socialism and religion." He got nothing but abuse from those who were responsible for this task but had deserted it to support the war. Among these was Lloyd George.

On the fall of the tsar Lansbury organized a great "congratulatory demonstration" in Albert hall which was one of the most thrilling meetings ever held in that historic place. "It seemed as if all the long pent up feelings of horror and shame of war and intense longing for peace were unloosed," Lansbury says in his autobiography. "When the organ pealed out the Internationale the audience rose and sang as at a revival meeting. Atheists and Christians, deists and Jews, Moslems and Hindus all joined in singing a hymn containing the prayer, 'Give us peace in our time, O Lord.' The verse—

> God the all-pitiful,
> Is it not crying
> Blood of thy people
> Like water outpoured?

brought tears coursing down the cheeks of strong men and full-hearted, brave women."

After the war, *agents provocateurs* were everywhere, seeking to settle scores before the madness had passed. Lansbury was in three meetings of ex-soldiers

where proposals for secret arming of workers was made. "I was much too old and experienced to be let in for any such madcap schemes and was roundly denounced for my cowardice."

At Versailles

After getting Lloyd George to sign a release for most of the conscientious objectors, he went to Versailles and saw that bitter farce from backstage. When he saw Clemenceau's implacable hatred slowly solidifying into complete betrayal of the fourteen points, making inevitable the Germany and the Italy of today, Lansbury went to Woodrow Wilson and Lloyd George. He urged them to "appeal over the heads of these wicked old men who had made the war to the nations of the world and ask them to prevent the ghastly travesty of peace being consummated. Wilson, like Lloyd George, could not make up his mind whether he would win. . . . He was not a big enough man to take a great risk, and in the end compromised his own soul."

"I came away," he sadly wrote, "more than ever convinced that the great men of our day were very puny, small-minded persons; that the few who possessed slightly more brain-power and idealism than others lacked the moral courage to speak their minds and to stand foursquare for what they believe. We do not need more of such great men; we need more of wisdom and understanding among the masses. It is the few who bring about wars; it is the many who must put an end to the conditions which make wars inevitable."

In his "My England," which was published last year, this non-conforming member of the established church gives the reason for the strong faith which has kept him humorously tolerant throughout a lifetime of conflict. "One thing is certain," he writes. "A new England will be a truly Christian England. War at home or abroad will be impossible, for we shall refuse to fight, and will leave our welfare to the care of him who said, 'Lo, I am with you alway, even unto the end of the world.'" At another time he thus expressed his opinion on the relation of the church to these issues of peace and justice: "I am convinced that there is only one road leading to life for the church: neither as individuals nor as organizations can any of us serve God and the devil. During a war the churches try to serve the God of War and the God of Peace. It cannot be done. The church also blesses property, blesses riches, and at the same time preaches the gospel which tells, 'He has put down the mighty from their seats and exalted the humble and the weak.' Had I the power I would shout from the porch of every church and chapel every day of the week, 'Choose ye this day whom ye will serve. Ye cannot serve God and mammon.'"

A Religious Pacifist

The religious grounds of pacifism were never better expressed in a few words than in Lansbury's words of a few months ago: "Jesus and his disciples handed on the blessed truth that love of God through love of mankind is the law of life. By this statement of fact, he once and for all destroyed the terrible doctrine that out of violence and slaughter connected with war, and out of the competitive struggle for wealth, the best traits of character are developed. It is not possible to gather figs from thistles or develop love from violence and destruction. We cannot show our reverence and love of God through crushing our enemy in the dust or forcing our business competitor into bankruptcy."

The deep religious motivation which has now caused his resignation of political preferment was strikingly expressed by him in an address delivered to an assembly of Christian pacifists in Westminster hall. He proposed that the English archbishops appeal to the pope to call for a "truce of God." "Surely in this crisis the voice of Christendom and all religions should be heard," he said. "As I see these things, there is only the Christian way out, and once again in ringing tones mankind needs to hear the word of God calling all nations to turn away from strife and pursue the path of cooperation. No one will say there is not enough room, enough raw materials, enough markets for us all. I am certain that with the true Christian spirit applied the white and colored races can cooperate to create a better civilization than has yet been dreamed of. If the churches, led by their leaders, will take the field and tell statesmen the solemn truth that Christ's teaching and the teachings of all great philosophers is not moonshine, not sentiment, but cold, solid truth, and has within it the promise of this life, a great revolution in men's thoughts and actions will take place. In this day of ours, through the providence and mercy of God, science and invention enable us to say there is power to give the highest and noblest life to all the children of men, no matter whether they are born black, brown, yellow or white.

Challenge to the Church

"I wish to challenge our leaders to take the action I suggest, so that at least the voice of those who claim to speak for the God of love and peace shall be heard clarion clear throughout the world calling to all nations to halt and accept the truce of God."

Nevertheless, British labor voted to uphold military sanctions in the hope of striking a blow at fascism. Lansbury began warning his party about the menace of fascism while most of his laborite friends thought it a humorous aberration of inexplicable Italians and stodgy Germans. But he does not believe that the national gangsterism of fascism can be uprooted by an international gangsterism which uses fascism's own method of violence and so is captured by its spirit, and in resigning his party leadership he says so with his usual uncompromising clarity. It took him ten years to convince the hardheaded husbands of Poplar that women were entitled to suffrage. It may take him or some other—for he is now seventy-six years of age—much longer than that to persuade British labor, the hope of the working class of the west, that the end does not justify the means, that justice cannot be served by violence.

"In the England I desire to see," he has written, "there will be neither armies, navies nor air forces—no

imperialism. We shall rely not on brute force but on the bonds of cooperation, love and the brotherhood between nations, which are the only effective bonds for binding us together in peace and harmony one with another. All people desire peace, but unless there is a complete, fundamental change in our mental, moral and spiritual outlook on life, there never will be peace. . . . Great Britain under capitalism leads the world in imperialism. Our far-flung empire is in all parts of the world. We have the most to give up. We shall be safer, stronger and wealthier because we shall have discovered that the true bulwarks and defenses of a nation are to be found, not in the strength and power of its armaments, but in the truth and justice displayed in its relations with other nations, and in its faith that the good of each people is the good of all; that in this beautiful world there is room for all, and that with faith in our ideals of universal brotherhood we shall establish that federation of the world by which alone we shall escape the horrors of war and enter on the blessings of peace."

In the light of this, is it any wonder that the only leader in the western world who took seriously Sir Samuel Hoare's suggestion that England should share raw materials with Italy should now resign from the leadership of a party which stupidly keeps alive nineteenth century imperialism by attempting to destroy fascism through surrender to fascist violence?

From Stockholm to Oxford

By Samuel McCrea Cavert

IN spite of the endless discussion of the crisis in German Protestantism, its import for Christianity as a whole has hardly been grasped as yet. Our attention has been so fixed upon the immediate issues that we have not perceived some of the wider aspects which dwarf all others into relative insignificance. The most important thing to bear in mind is that the conflict between church and state in Germany is not an isolated phenomenon but merely an acute focusing of a tension which is becoming worldwide. The totalitarian conception of the state, claiming absolute authority over every realm of man's life, thought and institutions, is in the ascendancy—in different forms—more widely than we realize. The second thing to bear in mind is that this secular totalitarianism is the anti-Christ of our modern world.

Prostituting the Universal Gospel

In Germany a nazi totalitarianism demands that the church prostitute its universal gospel to the ends of the nationalist state, and a new paganism arises which would supplant the cardinal elements of the Christian faith by a mystical devotion to the ideas of "race" and "blood." In Russia a radical reorganization of the economic life of 160,000,000 people under a communist totalitarianism is accompanied by aggressive hostility to all organized religion. The church lives in Russia only as a pathetic remnant. Even the small evangelical groups, which it was hoped might meet a less catastrophic fate than the Eastern Catholics, are literally decimated, or worse. In Italy, under a fascist totalitarianism, the whole status of the church is wrapped in a cloud of uncertainty. The gravity of the situation was indicated by the fact that the Italian Protestant (Waldensian) representatives at the meeting of the World Alliance for international friendship through the churches, held at Chamby, Switzerland, last August, were abruptly forced to return home, while the meeting was still in session, to defend their churches for failing to comply with the fascist demand for unreserved support of the state in its Abyssinian policy. In Mexico, however, one may historically appraise the relative responsibility of church and state for the present conflict; the state demands an absolute authority over every phase of education and the molding of public opinion. The final outcome may be a circumscribing to Protestant influence in Mexico as to Roman Catholicism.

The Challenge to Missions

The unqualified assertion by the state of dominance over the total life of its people has a sweeping effect on the Christian missionary movement not in Mexico alone but in the near east and the far east as well. In Turkey the whole scheme of education has been so completely secularized that the former Christian institutions can offer no religious education. In China the long struggle over the right of Christian schools to require instruction has been an expression of the same issue—whether the state is to allow any agency other than itself to share in forming the minds of its youth. It would be no exaggeration to say that the fundamental fact confronting the missionary enterprise today is that a secular-scientific conception of society, imported from the so-called "Christian" west, is molding the civilization of Asia and Africa.

If there are those who assume that the more democratic nations of the west, like England, France and the United States, are immune to the virus of the totalitarian conception of the secular state, they will probably soon be jolted from their too easy slumber. In France—which less than twenty years ago was acclaimed as the savior of freedom for the world!—Christian youth are now serving three-year terms of imprisonment, like common felons, for being unable in good conscience to undergo compulsory military service, and as soon as the three-year period is completed they may be resentenced again and again for similar terms until they have passed the age (forty) of military service! In our own country certainly there are grounds for misgiving when our courts have made it clear, in several decisions, that our present laws re-

flect a nationalist absolutism which does not permit men (or even women) of the highest type of Christian character to become citizens unless they will bind themselves in advance to support the government of the hour in any conceivable war on which it may embark.

What Is in Jeopardy

These concrete situations are well recognized by thoughtful people, but what is at stake is not clearly perceived. The truth is that in the conflict between the church and the totalitarian state the fundamental convictions of Christian faith are ultimately involved. ***What is in jeopardy is the Christian conception of the nature of man and the whole meaning and purpose of his existence.*** The final issues are not merely ethical and social but theological as well. They have to do with our basic belief in the will of God for human life and in his relation to human history. The fact that the unchristian, and even positively anti-Christian, assumptions underlying modern trends toward a secular totalitarianism are as yet so little realized makes it of the highest importance to bring them to light.

Fortunately a movement for the examination and study of the major issues is now under way. It centers around the world conference scheduled to be held in Oxford, England, in August 1937, as a continuation of the Universal Conference on Christian Life and Work held in Stockholm ten years ago. In the light of developments of the last few months there is good reason to believe that this will not be "just another conference." In fact, the gathering itself may be regarded as of minor moment. What is significant is that the conference affords an occasion for a sustained and continuous study, during the next two years, of issues which are crucial to the very life of Christianity.

To think out afresh the Christian witness in relation to the secular forces which are now powerfully molding the thought and institutions of mankind and which are demanding absolute control over man's total life—that is an indispensable condition of vitality for the churches of today. And it is precisely that which the projected conference of 1937 is designed to do. Already nine fields of research and inquiry have been outlined, under a committee headed by Dr. J. H. Oldham, of London, the distinguished student of Christian missions in their widest outreach, and little groups of exceptionally qualified men and women in the different nations are beginning to work upon them.

Europe and America Think Together

A second thing that gives significance to the whole movement of study (of which the Oxford conference is merely the focusing point) is that it is projected in such a way as to secure a real interchange of thought, over a period of years, between the representatives of different churches and different countries. The gulf today between the religious and theological thought of continental Europe, on the one hand, and of Great Britain and America on the other, is all too clear. Relatively little, however, has thus far been done to bring these groups of Christians together in a sustained process of common study and interchange of thought. At last this is to be provided for, partly through correspondence, partly through face-to-face gatherings of little international groups. Last July, for example, a dozen scholars—four from England, four from America, four from continental Europe—met together for a week, sharing with each other their best thinking concerning the theological implications of the present conflict between the church and the secular forces that are incarnated in the totalitarian state.

The result of such interchanges should be both a fruitful cross-fertilization of thinking and the laying of the foundations of mutual understanding which are absolutely necessary for any effective interchurch cooperation on a world scale. When the delegates come to Oxford in 1937 they will, as a result of the preparatory studies and publications, already know one another's minds. The fact of real divergencies among Christians of different historical and national backgrounds, and the points at which the crucial divergencies exist, will be clearly recognized. This should save the gathering from the pitfall into which most conferences fall—that of drafting pronouncements which consist merely of vague generalities and create a specious impression of unity by glossing over important differences in a form of words which mean one thing to one group and something quite different to another. The long-continued period of study and of interchange of thought should mean that dissensus as well as concensus will be frankly acknowledged and the actual difficulties not be covered up by a verbal compromise.

Three Basic Problems

The central theme of the preparatory studies is the relation of the "church" to the "community" and the "state." Each of these three terms sets a problem for special study. The first is concerned with the different conceptions of the nature and functions of the church, especially with the *method* by which the church can and should act with reference to social and political problems. The second study deals with the community, or, more accurately, what the Germans mean by *Volk*, since in America, as a new country made up of diverse racial groups, the word "community" does not carry the same rootage in "blood" and "soil" as it does in Europe. The third study deals with the state, providing for a thoroughgoing survey of the thorny issues which have been precipitated into the foreground by the emergence of the totalitarian conception and the assumption that no religious faith or practice can be tolerated which does not harmonize with the demands of the modern Cæsar.

Underlying this group of the three central studies is a series of three others, more theological in character, dealing with the fundamental Christian convictions that are challenged by current conceptions of community and state. One has to do with "the Christian understanding of man." It will include a survey not only of the Christian doctrine of man, as held by the main historic traditions of the church, but also of the views of human nature that are now stoutly opposing it—such as are set forth in Marxian thought, in modern naturalism and in the theory of racialism now pro-

XUM

pounded in certain quarters as the ethnic gospel for entire nations.

Another of the theological studies is directed to an examination of "The Kingdom of God and History." This will contrast the Christian conviction which holds that the clue to the ultimate meaning of history is revealed in Christ, with its present day alternatives and competitors. Among these, obviously, are the Marxian theory of the economic determination of history, the optimistic—evolutionary—view of much contemporary liberalism, the interpretation of history in terms of nationalist messianisms and the view that history is only an unintelligible chaos of meaningless occurrences with no ultimate significance at all. The third of the theological studies will examine the significance of what German theology calls *die Ordnungen*—again a term which can hardly be translated into English but which introduces us to the whole question of the relation of the church to secular (or "natural") institutions in the social, economic and political world.

International Relations

The final group of studies, again three in number, surveys the more practical aspects of the central problem. One of them has to do with the church and international relations, with particular emphasis on the way in which the church, in its true genius as a supranational and ecumenical society, is to make its witness felt in the world of modern nationalism. Another has to do with Christianity and economics, especially with the economic roots of nationalism. The final study comes to grips with the church in its relation to education. How crucial this issue is becomes apparent when one realizes that under governments which aim to be totalitarian, the question as to who shall form the ideas of youth is the pivotal point. What we witness in Germany, Italy, Russia, Mexico, Turkey and elsewhere—and may soon witness in our own country—is a deliberate attempt to use every organ of education and public opinion to impose a particular view of life upon the entire people, and to brook no competition from the Christian church or any other agency that would inculcate a different conception of life.

It can hardly have escaped the reader's observation that all these issues are not the concern of Protestantism alone but of Catholicism as well. The truths at stake are fundamental truths that all Christians hold in common. Recognizing this, the Eastern Catholic churches have already committed themselves to wholehearted cooperation in the studies and in the conference. Official collaboration from Roman Catholicism would be too much to expect, but certain distinguished lay Catholic scholars are known to be deeply interested and will probably cooperate in informal ways, at least by contributing thoughtful papers which will set forth the Catholic understanding of some of the major questions. As the present peril to Christianity in Germany has found Catholics and Protestants standing together on a substantial measure of common ground, so there is reason to hope that throughout the world there may be an increasing sense of fellowship and personal, even if not organizational, cooperation in meeting the challenge of the secular totalitarian state. As Cardinal Faulhaber, the heroic Catholic leader of Germany, said to me in Munich a few weeks ago: "Catholic and Protestant are separated by many important matters of dogma, but there are great central convictions which are common to both and which are now subject to the sharpest attack. What we face today is a conflict not between two forms of Christianity but between Christianity and the world."

This is the second of two articles dealing with the ecumenical conferences to be held in 1937. The first, dealing with the "Faith and Order" conference, written by Dean Willard L. Sperry, appeared last week under the title, "From Lausanne to Edinburgh."

VERSE

It Is Time To Build

I AM tired of echoes in the old house:
Echoes of ancient hatreds and historic feuds;
Echoes of outworn slogans;
Echoes of pompous fools long dead;
Echoes of statesmen whose folly is more enduring than bronze.

Man's mind reaches past the stars,
Probes into the atom,
Measures waves of ether in the infinite spaces;
His soul trembles at a brother's pain,
Sees light through jungle darkness,
Sings with faith and tenderness the vastness of divinity,
But he still lives in an old house,
An old house, full of echoes.

Tear down the rotted boards;
Scrap the bat-haunted chambers;
Stop the babbling of simian tongues
Pretending to blabber wisdom.

It is time to build new towers for a new age.
I am tired of echoes . . . echoes . . . echoes . . .
In the old house.

ELIAS LIEBERMAN.

Strategy

O WORLD of wonder, give me words to lift
Enchanted eyes above all lesser lures
Of loveliness until a voice obscures
Amazement! This incalculable gift
Of music!—how miraculously swift
Each lyric conjures answer and assures
The permanence of mood, as dream endures
Its lapsing echo through eternal drift.

I must transcend my perishable place
To glimpse the vistas of immortal glory:
Devout to Art, enraptured in its grace,
I must prepare white shrines in song and story—
Mute earth articulate! I must endeavor
Always for Beauty and for Truth forever!

CARL JOHN BOSTELMANN.

Sedition Bill

By Renwick C. Kennedy

STORMED at from all sides, our Alabama governor, Bibb Graves, recently vetoed a sedition bill that had passed both houses of the legislature. A remarkable statement in the great American tradition of freedom and democracy accompanied the veto.

"Thought is never killed by force," wrote the governor. "We may be sure that we will stay safe so long as our speech, our press and our right to meet are all free. We all want any thought, if that thought is true, to live. No thought that is not true can sell itself in the marts of free trend in thought. The spotlight of pitiless publicity will kill any thought that is not true. We are taught to 'know the truth and the truth will make us free.' Let us not fear the enlightened opinion of our public. I think this bill, if made a law, will add to rather than cure any ills it seeks to cure."

Thomas Jefferson never made a braver statement. Ironically, however, it happened that Governor Graves had waited one day too long to affix his veto and the measure had automatically become a law. In proof of his sincerity the governor at once had a repeal measure introduced. Turning on the pressure, which he well knows how to do, the repealer was forced through both houses and the veto sustained. Thus closed for the present a stormy battle of many months. Its story is worth telling, and pondering.

Birth of the Bill

The legislature convened early in the year. At the time there were allegations at American Legion headquarters, among certain industrialists, and occasionally in the daily press, that there were three thousand communists in the state. The citizens were curious to see a specimen of a species that was said to be spreading like fire and water. They were southern people and had never seen a communist. They wanted to know what a communist looked like. They have been disappointed, for the three thousand have been an elusive lot. Most Alabamans have not yet seen one and still do not know whether they are as other men.

The momentary fright would have passed away had it not been for the patriots. As it happened the legislature was chock full of patriots, common, ordinary, super-, hyper- and quintessential, the latter being five in one, or patriots raised to the fifth degree. One of the latter introduced a sedition bill. The purpose of the bill was to protect the 2,500,000 people of the state from destruction by the three thousand. The practical effect of the bill was to curb free speech, to intimidate labor and to raise a club above the head of every intelligent person.

The bill was a popular measure. Industrialists and the American Legion lobbied persistently for it. The black belt counties favored it. The white counties were somewhat indifferent but approved it. From the beginning it was apparent that the measure would pass the legislature. Committee hearings were crowded. Most of those who came before the committee were strong for the bill. Lobbyists were as thick as boll weevils in June.

Issues at Stake

A handful of brave members of the legislature fought the measure bitterly. The principal antagonists, however, were the newspapers. With hardly an exception, both dailies and weeklies from the river to the gulf opposed it. A flood of editorials defending the freedom of the press, of the classroom, of the pulpit and of the man on the street corner, poured over the state and warmed the heart of every man who understood that his civil rights were about to be raided. The fight was in vain. Both houses by easy majorities passed a substitute bill that was sponsored by the American Legion. The substitute was more severe than the original.

Perhaps there should be mild and broad sedition laws. But the American Legion bill passed by the legislature, with its detailed regulations, was revolting enough to incite one to sedition against a government that had the effrontery to pass it. Under its terms *any* criticism of government would be dangerous. Press and private individuals must always be circumspect, pussyfooting in their speech and submitting to virtual censorship. Under this law, it would be possible to plant two communist leaflets in a man's pocket, whereupon he would be guilty of a felony and liable to a year's imprisonment or $1,000 fine, or both. The measure provided that "the possession by any person of more than one copy of any book, paper, document, cut, cartoon or written or printed matter in any form advocating, advising or teaching that the government of the United States, or of this state, or of any political subdivision thereof should be overthrown or subverted by force or violence, shall be prima facie evidence that such a person is guilty of the commission of the act of sedition." Unscrupulous employers could not devise a more deft means of ridding themselves of undesirable individuals.

An Editorial Opponent

The average citizen was ignorant of the details of the bill. To him it was nothing more or less than an additional bulwark against Moscow, and as such he favored it. There were others who had read the original and its substitute. Some of the latter were still ignorant of its significance. Others understood it clearly and favored it because they understood it.

The editor of the Yaupon Daily Democrat made a strong editorial fight to keep his paper free of the restrictions of the measure. He was convinced that the bill was an evil thing. He admitted that the interests of his paper influenced his opinion, just as the interests of the mill owners influenced theirs. But he argued that though the freedom of the press happened to coincide

XUM

with his personnal interests it was none the less a good thing that the press be free, whereas it might very well become an evil thing to place such a law in the hands of a ruthless employer. His personal interest, he maintained, happened in this case to be the public's interest as well.

The editor could not understand why so many otherwise intelligent people favored a law that might have come out of Germany or Italy or Russia, but that directly contravened the American traditions of free speech and a free press. What reasons could an intelligent man offer for supporting this bill? The editor set himself the task of learning the reasons.

Explaining One Vote

"The bill is against the communists," the county's representative in the legislature told him. "I am against the communists, so I voted for the bill."

"But the bill is against free speech and against the freedom of my paper," said the editor. "I have generally approved of your votes but you sure stabbed me in the back this time."

"Well," said the representative, apprehensive over the criticism, "to tell you the truth I don't know much about the bill. A friend of mine from the northern part of the state called me up over long distance and asked me to vote for it. He said it would be a personal favor to him if I would. Later on when the bill came up he came down to the capitol and spent a week there. He came to my hotel room one night and begged me to vote for it. He's a fine fellow and a good friend and I didn't see how I could turn him down, so I promised him I'd do it."

"Who was he?" asked the editor.

The representative mentioned a name.

"Yes, I know him. Connected with a big coal company, isn't he? And his family owns a string of cotton mills?"

"Yes, I believe that is true."

"And I'll bet he was not representing just himself and his family either, was he?"

"No, I'll admit it. He said he was speaking for the coal and steel operators of the state."

The Red Menace

The state senator was more intelligent in defending his vote.

"I'm against communism," he said, "and therefore I voted for this bill. I do not want to limit free speech or freedom of the press but I am convinced I did the right thing. I voted for the bill on account of the nigger situation. The communists are working with our niggers. In the next county over here the sheriff and two deputies hid out at a nigger church one night a few weeks ago. Two yellow niggers from Chicago made speeches to a whole mob of our niggers. They told the niggers that the day was coming when they would have social equality with white folks and divide up the land and go with white women and a lot more rot like that. Well, I don't want that kind of propaganda going around among our niggers. There is no solution for the nigger problem but for the nigger to stay in his place. I voted for that sedition bill to keep down nigger trouble, and I am not apologizing for my vote."

A plantation owner gave a similar reason for favoring the bill.

"The niggers are gettin' more restless every year," he said. "There isn't any question but that nigger agitators are gettin' among them. I found a field hand who can't read with a communist leaflet stuck in his hat-band. When our niggers get stirred up there is goin' to be serious trouble. We will have to kill a bunch of them to quiet the rest of 'em down. Now, I don't want that to happen. I don't want to kill niggers. In other words, I want some recourse. I don't want to be put on my man. If a law will give me some recourse instead of me havin' to go out with a gun in my hand, I am for the law. Of course, the law may do no good and I may have to use the gun anyhow, but I'll try the law first. It's better than havin' to kill 'em."

The mill owner was equally explicit. "Agitators are stirring up my workers," he said. "My people are always wanting shorter hours and more pay and less work and more medical service and insurance and every damn thing they can think of. Here lately they have gotten so rebellious and demand so much that I told them last week I'd burn the plant down before I'd give in another inch. But I want to keep the plant running. The sedition law will help me. I can take that law and slap into jail every lousy agitator who comes around. And I can clean out all trouble makers among my own men, even if I have to plant Karl Marx in their lunch boxes."

The Preacher's Position

"I," said the preacher, "am against communism. That's why I am for the sedition bill. Trotsky and Lenin are the greatest enemies Jesus Christ ever had. Anything that comes out of Moscow, Russia, comes out of hell. Let communism get started in this country and where would the church be? Where would I be? My only objection is that the bill is too mild. I am almost ready to say that a communist ought not merely to be put in jail. I am almost ready to say that he ought to be hung. And as for the bill curbing the freedom of the pulpit, the pulpit has no business discussing anything that could ever come under the terms of the bill. The pulpit is to preach the gospel, not to discuss politics or economics or social matters."

The schoolteacher, too, was against communism. "This is a free country," he said, "founded by men of high ideals. Every boy and girl has a chance in this country. I want to keep it that way. I want a law that will protect our children from being poisoned in their minds. I want a law that will keep un-American teachers out of our schoolrooms."

"You'll keep a great deal of intelligence out of your schoolrooms, too," said the editor.

"The founders of our country were intelligent men and their ideas are intelligent enough for me," said the teacher.

"They were also guilty of sedition in the American revolution," said the editor.

"Yes, but that's different," said the schoolteacher.

XUM

The Master of the Inn

By Zona Gale

IN June, in Riverside, California, a man died who, less than most of his fellows, ceased to exercise a visible presence, for he left visible many effects of a wise and distinguished life.

Frank A. Miller, the "Master of the Inn," of the unique Mission inn of Riverside, had long manifested his passion for beauty and for the uses of beauty in ministering to the human spirit. His interpretation of the philosophy of hospitality was to feed the human spirit, to give it a vision of itself, of its progress as pilgrim, of its unity with all spirit, carnate and discarnate, of its certain starvation unless it developed good will and knew the energy of love. He never said it like this, to be sure, but everything that he did for the major part of his seventy-seven years manifested this creed and this code.

In the Spirit of St. Francis

First he built the inn, and later, when he was in Europe seeking treasure for it, a celebrated host, a stranger to him, said to him: "There is only one inn in the world to surpass ours. That is California's Mission inn." An inn, Spanish in type, Saint Francis its patron saint, with a bell collection and a cross collection known to collectors the world over; an inn with collections of vestments, of Chinese and Japanese treasures, of the dolls of the world; with a music room two hundred feet long, hung with banners, lined with treasures, where, in comfortable chairs and in darkness, without applause, organ and violin, harp and a voice gave rest and refreshment three times daily; an inn with two picture galleries, lordly of ceiling, and hung with Spanish art treasures; with a third floor atrium, of fountains and exquisite figures, opening to the chapel where rose to the roof a great Mexican shrine, of carved wood covered by hammered gold leaf and set with delicately wrought images, the room lighted by the stained glass Tiffany windows once in Dr. Parkhurst's church in New York; an inn with a bell tower which sent old hymns over the town three times daily; an inn which was host to three presidents, where it housed them in harmonies and satisfactions, and ministered long to thousands.

Easter Sunrise

But as the hotel grew, Frank Miller reached out into his town. "Where there is no vision the people perish," was painted below the great clock in the inn patio; and like Anton, the Flemish clock-maker, he followed his light. Near Riverside rises a mountain, Mt. Rubidoux, which he loved, and longed to open to the experience of others. One Easter sunrise, he and a group of friends held a service there. Now twenty thousand people, tourists and Californians, climb the trails for that service. Jacob Riis, President Taft, Dr. Henry van Dyke, Bishop Conaty, had a part in encouraging these, the first sunrise services held in California which now, on Easter morning, is starred with such assemblings. Henry Huntington and George Lorimer helped to develop the drives and to plant thousands of trees on the mountain. But it was Frank Miller who was responsible for all.

The town was entered by rail, over two railroads which refused to move the hovels and waste covering the lots adjoining the Riverside stations. So Frank Miller bought these lots, removed the unsightliness, planted and parked and beautified; and then the railroads purchased this land and praised the process.

On the west of the town the highway enters Riverside over the Santa Ana river, where for years Frank Miller fought for the lovely curved bridge, set with the mission bell lamps which line the Riverside streets; and there lovely planting and a rocky waterfall and a door to the mountain, like the door to a fairy tale, mark the unique highway entrance to the town, which they talk now of calling "Miller's Way."

The great government Indian school and the government citrus station, the March flying field at Riverside, and the pageantry of the Riverside annual orange day, all these were his personal projects. The vision of people serving people was in everything that he did.

The Stretch of a Man's Reach

At the time of his death, in June, his heart was set and his soul was bent toward the development of a civic center in Riverside, which should be one of the great American town examples of what can be done in town planning. This dream he had to leave to others to fulfill. In this, as in all else, he has made Riverside one of those fortunate American communities which have one man who interprets to others the essential grandeur of group living, transcending, but not necessarily opposed to, the struggle for individual advancement. And in all this he had a kind of hard brilliant common sense. The American Magazine, publishing an article about him some years ago, captioned it "Beauty Pays."

Nor were these things all. Although, in 1917, he cooperated in the war, his spirit was that of the peacemaker. In the years that followed, he was tireless in his urgency to the people to outlaw war. His annual Armistice day service on Mt. Rubidoux was a call to peace. High on the mountain, the people of Riverside erected and dedicated to him—during his absence in the orient a few years ago— a huge peace tower, which overlooks the town from where it is visible. One of his great preachments was that now women must take over this insistence upon civilized international relations, and seek to bring about lasting peace. The Institute of International Relations established by the University of California at Los Angeles he invited, annually, in a body, to come to the Mission inn to be his guests. The Oxford movement group he entertained virtually as his guests.

Those whom he had invited as individuals, with

their friends or parties—if they were moved by the social philosophy which motivated him—were countless. When the Grand Duke Alexander was in America in 1930, Mr. Miller invited him and his party to be his guests at the inn, and gave them the beautiful Alhambra suite on the roof of the inn, looking toward the mountains; and he arranged for the grand duke a series of lectures through southern California. And it was not that the grand duke's wife, Olga, was sister to the tsar, but that, after a life of court and camp, the grand duke had come to the simple knowledge that good will as the driving force of mankind would save the world. That was why he was an honored guest at Mission inn. And—

"Tell me," Mr. Miller would say, "of some soul who is troubled and beset. I'd like to ask that one to come here to the inn for a time, and rest."

Finding Peace

Most of the time there was someone like that, sometimes there were many, moving about the inn and finding peace. "The atmosphere here is impregnated by good will," the grand duke wrote. Everyone felt it. Frank Miller's wife, Mrs. Marion Miller; the sister, Mrs. Alice Richardson, manager of the inn; the daughter and son-in-law, Mr. and Mrs. DeWitt Hutchings, made up the "Mission Inn Family," and their creed was good will, love as a kind of practical program. All about the kitchen this creed in hard, incisive or witty words is set in the tile—and from the kitchen gallery hang Chinese and Japanese embroideries for the Chinese and Japanese servants, with a shadowy Buddha keeping watch. Across the bridge in the building where the maids sleep, saints and gentle heroes fill the niches of the Spanish walls.

Racial distinction seemed to Mr. Miller ludicrous, though he bowed to custom for the sake of the prejudices of his guests. But Booker Washington was always his guest when he came to Riverside, and when Mr. Washington died, the great music room at the inn was offered and accepted for a memorial meeting for him.

One of Mr. Miller's great indignations was at any failure to understand and appreciate the Japanese. For many years he had given dinners for Japanese guests, inviting Japanese professors and members of the consulate at Los Angeles, seating them under the United States and Japanese flags, and planning speeches which should emphasize friendship between the two nations. When, in the marathon games on the coast, a Japanese rider with victory within his grasp turned aside in order to save his horse, Mr. Miller had a bronze plate to him set in a rocky shrine in the mountain, where already citizens of Riverside had planted a little Japanese garden. On a visit to Japan, a few years ago, Mr. Miller was decorated by the Japanese Emperor Hirohito for his efforts to bring about a better understanding between the two nations. One of his last acts was to sign the protest of the Fellowship of Reconciliation against the maneuvers of the fleet in the north Pacific.

Having orientated his beliefs and dedicated his life to the knowledge that brotherhood is a fact in nature and that good will is the only technique, all his acts fell naturally into line, and he himself could no longer move outside those borders. He was a man who becomes a milestone on the long march of the race through the things of the mind, to the things of the spirit. He was a man of affairs who yet never sacrificed good will or beauty to any exigency. This faith, strictly kept, he recognized as the trail to that future which waits the race, when it shall have been conditioned at last to such values.

"Strictly kept." On the day of his death, worn by suffering, he yet held two conferences with groups who were trying to bring in good will and the education of the spirit. Upon everyone who knew him he left an unspoken demand to observe what life is about, and to find something to do about it.

BOOKS

Our First Chief Justice

JOHN JAY, DEFENDER OF LIBERTY. *By Frank Monaghan. Bobbs-Merrill Company, $4.00.*

WHEN I come fresh and enthusiastic from the reading of such a biography as this, I find myself asking why fiction was ever invented. What does it have that this has not? Here in the life story of a man who filled a very important place in history the reader will find character development, variety of personalities and interaction among them, a background and substructure of social forces, movement of events, conflicts and tensions, suspense and solution, not to mention such specific elements as romance, a little humor and just a dash of profanity. What more could the reader of fiction ask for? I hazard the hasty suggestion that fiction was invented only because men had not yet learned to write full-length biography as it should be written. There is another side to the matter, I know, and in another connection I should be glad to speak in praise of fiction. At the present moment the important thing is to say that this kind of biography has most, if not all, of the values of good fiction—plus the merits of very solid historical writing.

Mr. Monaghan has written a biography which, for both scholarship and style, leaves nothing to be desired. It is in the class with Beveridge's life of John Marshall, which is the highest class there is. He has winnowed and sifted a vast amount of documentary source material not hitherto utilized, and has been able to bring into full illumination the hitherto dimly seen facts about such important matters as these: Jay's sudden conversion to the cause of independence between June 9 and July 9, 1776; the reasons for the failure of his Spanish mission; the extent of his service in making the treaty of peace with England, and the relation of that treaty to the instructions that had been given to the American commissioners, especially in regard to the French alliance; Jay's influence in framing the constitution and securing its adoption; and the establishment of the principles that the supreme court shall not give advisory or general opinions but shall act only upon specific cases, and

that it is within the function of the federal courts to declare state or congressional laws unconstitutional and therefore void. Upon other points already well understood the author throws fresh light from a new angle: the development of bitter partisanship during Washington's administration, the organization of that partisanship about the two poles of partiality for English or French friendship, and the circumstances of Jay's treaty with England (1794) which staved off our second war until we were better able to bear it.

John Jay has never appealed very strongly to the popular imagination. Fourth of July orators have regularly passed him by in calling the roll of the founding fathers of this republic, not out of ill will, but chiefly perhaps because the clipped syllables of his name could not be waved in the air like a flag, or boomed like reverberating cannon, or blown like a trumpet, as could the more sonorous patronymics of Washington, Hamilton and Jefferson. Few towns have been named after him, and those few have done little to make his name a household word. History has, until recently, played down the criticism and hatred that Washington had to endure, and has played up the fact that Jay was much criticized. There has been a rather constant tradition that, with all his legal acumen, Jay was not quite completely human and therefore not very interesting to posterity. Franklin was a whimsical sage and a lovable "character" and he early became a legend, as did the colorful Jefferson for different reasons. Hamilton was endeared to succeeding generations by his enemies and his martyrdom. Adams perpetuated himself in a dynasty. Washington so soon became the stained-glass saint in the great east window of our national temple that his not seeming human was an advantage to his fame. But John Jay was just a long-nosed lawyer, keen, cool, passionless, practically bloodless—for posterity, only a togaed Roman on a marble bust (the only kind he ever went on) not to be distinguished from other togaed Romans in the hall of fame except by consulting the catalogue.

Only the reading of Jay's life can dispel this idea and give some conception of his warmly human qualities, but a bare list of his offices and honors shows something of the importance of his place in American history. He was a member of the first continental congress at 29 (and its last survivor at 83). He was the first chief justice of New York. He was president of the continental congress of 1777 and thus the ranking political figure of the country (at 32). He was ambassador to Spain. He was a member of the peace commission, with Adams and Franklin, and the chief negotiator of peace on terms which surprised and delighted America and amazed Europe. He was secretary for foreign affairs in the turbulent period of disunion under the loose articles of confederation and probably the most potent influence in seeking "a more perfect union." In the first presidential election, without being a candidate, he ran third, after Washington and Adams. For nearly a year, until Jefferson's return from Paris, he continued as acting secretary of state. Washington made him the first chief justice of the United States supreme court, which office he held for six years (with time out while he negotiated the second treaty with England). Without his knowledge or consent, and while he was on the high seas returning from England, he was elected governor of New York—being then, after this impressive series of public services, 49 years old. After six years in that office—during which he declined Adams' offer of a return to the chief justiceship, and thus left the way open for the epochal appointment of John Marshall—he retired to his farm. He was not yet an old man but he had done a full lifetime of work and he wanted to rest and read and raise crops. He had his wish.

During twenty-eight years of retirement he enjoyed peace and dignity and "ripened for heaven" with a kind of saintliness not at all inconsistent with his earlier life but still a little surprising in a brilliant lawyer and seasoned diplomat in a period when all the intelligentsia were supposed to be infidels. Jay was no austere ascetic. He frequently "called for his pipe and called for his bowl." But his private conduct was always so exemplary that his bitterest enemies, despairing of discovering scandals, were reduced to invention. His Christian faith was that of a little child.

Jay proposed marriage unsuccessfully to two young ladies before his suit found acceptance with a third. It was a very "suitable" match, for the lady inherited money and social station, as Jay himself did. But it was also a love affair without spot or blemish. In their daily correspondence during periods of separation there is evidence of a common yearning for reunion; and there is also a certain stateliness of expression which partly reflects the epistolary manners of the time and partly perhaps some unbending dignity in Jay which kept him from capturing the popular imagination. In a particularly warm gush of emotion in one of these letters, the enamored wife of twenty years exclaims, "Oh, my dear Mr. Jay!" Perhaps there was something of the togaed Roman about him after all.

W. E. GARRISON.

A Gallery of the Great

CELEBRITIES OFF PARADE. *By William Dana Orcutt. Willett, Clark & Company, $2.75.*

AS THE AUTHOR of about two dozen books, as publisher, and as an outstanding expert in the art of designing and producing beautiful books, Mr. Orcutt has had friendly relations with a large number and a wide variety of the indisputably great. Informally, reminiscently and anecdotally, he tells of these men as he has known them. Artists and authors; plutocrats, priests and potentates; publishers, presidents and professors; playwrights and poets—he knew them all. Some of them he knew before they attained their eminence: Bernard Shaw when he was an unknown young author seeking an American publisher; and Pope Pius XI when, as Achille Ratti, he was sub-prefect of the Ambrosiana library in Milan. He knew Eugene Field and Mrs. Eddy, Theodore Roosevelt and Victor Emanuel, Mark Twain and Cardinal Mercier.

It is quite obvious that no man could have had contacts with such a list of celebrities without accumulating a rich fund of impressions such as are not ordinarily included in formal biographies. While Mr. Orcutt's relations with the authors mentioned usually had a professional aspect, for the most part his connections with the others—and often with the authors too—were of such a sort that he is justified in saying that they were "off parade." It is equally obvious that no one person could have been on friendly terms, generally over a period of years, with so many of the eminent unless he himself had something to contribute to the friendships. No series of fortuitous encounters on steamers or in clubs or in the course of routine business could have produced this result. The men whose friendship he values evidently valued his. The evidence that this was true is documentary as well as circumstantial. More than that, the style as well as the substance of his narrative reflects a rich and varied culture.

The book is illustrated with thirty-five full-page portraits from pen-and-ink drawings. W. E. G.

An American Household Art

THE ROMANCE OF THE PATCHWORK QUILT IN AMERICA. *By Carrie Hall and Rose Kretzinger. The Caxton Printers, Caldwell, Idaho, $5.00.*

SERMON making or quilt making, who shall say which has saved more American families from disintegration? At last the mother who has neither divorce nor bridge playing

as a temporary fire-escape from domestic infelicity and who expresses her soul aura in beautiful quilt blocks has found her champion in "The Romance of the Patchwork Quilt in America."

Carrie Hall has endeared herself to Kansas as a costume designer and a connoisseur of articles of quality. Her Lincolniana are on display in the memorial building of the Kansas historical society, her thousand quilt patches showing every known motif have been entrusted to Kansas university, and her costumes are proudly worn throughout the world by the ladies who were once resident at historic old Leavenworth.

The book shows patient research work and it has the patina which comes from fine workmanship. All quilt names are listed. There are hundreds of distinctly printed quilt motifs and cheerful and whimsical chapters of quilt folklore. There is a verbal patchwork of bright motifs like these: "One quilt has 30,000 pieces each less than an inch in size." "Patchwork was first mentioned in history about 1750." "Quilt making is the only homecraft which has withstood the machine age." "Women who lack money for diversion have during the depression found happiness in quilt making." "Pratt, champion man quilter of the world, has 393 prizes to his credit."

There are many good plates of quilts made and owned by interesting people, and the frontispiece is a copy of a quilt made by a pioneer and depicting the map of Kansas with gold and chenille embroidery. Scattered like fine old featherstitching through the book are lovely and wistful poems.

GRACE GRANT BAKER.

Books in Brief

STEEL OF EMPIRE. *The Romantic History of the Canadian Pacific, the Northwest Passage of Today. By John Murray Gibbon. Bobbs-Merrill Company, $3.50.*

Three principal purposes seem to have moved the author to write this book: first, to write a history of exploration in northern America from the earliest days, with a full account of fur-trading, trail-breaking and finally railroad building for the development of the country and the glory of the empire; second, to produce a de luxe piece of tourist literature to boost the Canadian Pacific's business, with colored full-page pictures of steamships, hotels and scenery and maps of routes and cruises; third, to prove that government ownership is a folly and a failure by comparing the sad plight of the government-owned Canadian National with the prosperity of the privately owned Canadian Pacific. The first two purposes are well fulfilled. The third fails for a reason which Mr. Gibbon himself, perhaps unintentionally, makes clear. When the government took over the C. N., it was already, as he says, "a conglomeration of systems built to compete with one another and therefore impossible of efficient operation as one unit, too heavy with unnecessary mileage. . . ."

THE LINCOLN LEGEND. *By Roy P. Basler. Houghton Mifflin Company, $3.50.*

The claim on the jacket that Mr. Basler "separates fact from fiction and shows us Lincoln as he really was" goes rather too far. Every biographer of Lincoln from Herndon on has claimed to do that. Basler's task is not the writing of the final and utterly factual life of Lincoln. Rather it is to view the growth of the legendary Lincoln and to exhibit the process of idealization in literature and art. To do that is to make a contribution toward uncovering the reality. Besides admirably illustrating the critical attitude toward biography, he gives a very useful survey of Lincoln literature—biographies, poetry, drama and fiction. He does not "deflate" Lincoln. If he removes the halo, he does it with reverent hands. The fact that many of Lincoln's contemporaries did not think very highly of him, as Mr. Basler shows by many citations, does not prove that the higher estimate of posterity is too high. In 1864, Charles Eliot Norton, whose approval was somewhat tepid, wrote: "I have little doubt that his course and his character will both be estimated more highly in history than they are in the main by his contemporaries." It has come to pass even so. And that means not the creation of a myth but the truer evaluation of a man. It is well to clear away the folklore and legend that have accumulated around him. Basler speaks of "the extent to which this extraordinary human being has captured the imagination of two generations of poets, dramatists, novelists, historians and biographers." Those whose imaginations are thus inflamed may write what is not fact, and the critical student must apply the acids of research. But that one has so "captured the imagination" is a fact of immense significance in taking the measure of a personality.

ETHELBERT NEVIN, A BIOGRAPHY. *By John Tasker Howard. Thomas Y. Crowell Company, $3.50.*

Nevin was a popular, rather than a great, composer. He did the thing he did as well as it could be done, but it was not a great thing. The best and the worst that can be said of him is that he wrote "The Rosary." Perhaps it would have been fortunate for him if he had lived later, in the days of radio. Certainly he might advantageously have lived longer, for twelve years after his death (at 39) in 1901 his "Rosary" was selling more than a quarter of a million copies a year as against a total of about 50,000 during his lifetime. The foremost historian of American music and biographer of Stephen Foster has produced an exhaustive life of Nevin, with a complete list of his surprisingly numerous works and a full bibliography. If it cannot claim much interest as a biography, it fills a hitherto empty place in the story of music in America.

THE WIND BLEW WEST. *By Edwin Lanham. Longmans, Green & Company, $2.50.*

A novel of Texas in the 1870's—heroic pioneering, ruthless land-jobbing, railroad building, the boosting and booming of "Rutherford" (actually Weatherford), Indian raids, buffalo hunting, the coming of barbed wire to what had been the open range. A strong novel, well planned and skilfully executed. Not many stories of the west so truthfully exhibit the mingling of courage and crookedness, and of blue-sky promotion with honest faith of the future greatness of the country. It would have been to Mr. Lanham's advantage if he had known a little more about religion on the frontier.

THINGS THAT ARE CÆSAR'S. *The Genesis of the German Church Conflict. By Paul B. Means. Round Table Press, $2.50.*

No book available to American readers gives a clearer or a fairer statement of the background of the present church-state conflict in Germany and of those aspects of the German church in the four centuries since the reformation that made such a conflict inevitable sooner or later. Mr. Means begins with the affirmation that the present dilemma of the church is largely of its own making, and ends with a reassertion of the same thesis. This proposition will not be palatable to the heroic resisters of nazi encroachment, but his intervening chapters furnish the grounds for his Q.E.D. It may be a bitter dose to swallow, but it should be medicinal. Certainly the author's spirit is that of helpfulness, not of unfriendly criticism. The heart of the matter is that German Protestantism gained its first support by an alliance with German nationalism. In freeing itself from the tyranny of a universal spiritual empire, it asserted the duty of the state to support religion and conceded its right to determine what religion it should support. The German princes became the legal successors of the Catholic bishops in Protestant states. Church government grew up in

the shadow of this secular overlordship. Religion abdicated its place of influence over social institutions and rested upon the principle of a sharp distinction between secular and sacred things, the function of the church being confined to the latter. The old slogan, *Cuius regio, eius religio,* was a convenient instrument for capturing from Rome the territories of Protestant princes, but now it rises to plague the church. With the *regio* in the hands of the nazis, it is difficult for the church effectively to assert the independence of *religion.* All of which current negotiations with Herr Kerrl are making unmistakably clear.

CORRESPONDENCE

Wieman on Calhoun

EDITOR THE CHRISTIAN CENTURY:

SIR: If a reviewer is handed a book of 250 painstakingly wrought and closely knit pages, dealing with such important and diverse themes as the meaning of human existence, the nature of mind, the validity of knowledge, the character of the world, the philosophy of civilization, the relation of religion to the social issue and the duty of Christians in our time, and binding them all into coherent unity through an original interpretation of the conception of "personal vocation"; if that book happens to be the first from a mind which is generally recognized as one of the most profound and important among the younger generation, into which has been packed much of the accumulated reflection of twenty years of thought and teaching; if the reviewer fastens upon a section of twenty or thirty pages which happens to touch the center of his private interest, not only lifting it from its relation to the whole but also from its immediate context, and even severing the passage selected at its middle; if he fills his space with his own views on the single point considered; if he omits to give his readers the slightest hint as to the remainder of the book, its purpose, its contents, its character, its structure, its significance—can the result with any justice be called a "review"? Yet that is precisely what Professor Wieman has done in his comment on Professor Calhoun's "God and the Common Life." Professor Wieman talks much of "organism" and of "reverence for personality"; apparently he has never discovered that there is such a thing as a "literary organism," nor does he hesitate to perpetrate ruthless injustice and murder upon the product of another man's mind. Is it unfair to suggest that there is here an ethical issue of the most elementary kind?

Union Theological Seminary, New York City. HENRY P. VAN DUSEN.

Mr. Wieman Replies to Mr. Bennett

EDITOR THE CHRISTIAN CENTURY:

SIR: Professor John Bennett writes "with indignation" in your issue of October 16 declaring that my review of Calhoun's book, "God and the Common Life," is unfair and unjust. Professor Bennett is right. I am guilty. A man so wide and profound in his scholarship as Calhoun, with a book so rich in content and with work so promising, should have had his first book treated more adequately.

I have only one plea to make, not to excuse or condone my conduct, but to explain it. The interpretation of his book which I set forth in the review was first presented to Calhoun himself in writing, and he approved it. He made one or two minor suggestions which I carried out in the review. The criticism which I made of his thought was also presented to him in one delightful evening of discussion which we had in my home. All this was so fresh in my mind when I wrote the review that I did not think of doing anything else in the limited space allowed than simply to put it all down. But that is no excuse. I should have indicated the rich content of the book in its discussion of religious vocation.

University of Chicago. HENRY N. WIEMAN.

Mr. Roosevelt's Letter to the Clergy

EDITOR THE CHRISTIAN CENTURY:

SIR: You ridicule the President's recent letter to the ministers of the nation as an imitation of a similar letter of Governor Philip LaFollette to the ministers of Wisconsin. Then you proceed to present the idea of such a letter as either sinister or else cheaply political. Perhaps the idea of the letter was suggested by its use elsewhere. Personally, it seems to me that it is rather encouraging to find a President willing to borrow a LaFollette idea. The ideas of recent republican Presidents have been more usually borrowed from Wall street than from Wisconsin! It is worthy of note in this connection that your criticisms in this editorial have all been previously and very recently expressed in the syndicated articles of David Lawrence, which may suggest either that the editor of The Christian Century has resorted to borrowing or else is beginning to swing into line as regularly republican before the campaign year formally opens. Unless borrowing per se is anathema, then it becomes a matter of taste as to whether one will borrow from Governor Philip LaFollette or from David Lawrence and the Liberty league.

You attack Mr. Roosevelt for his position on prohibition and on naval expansion and ignore the subject under discussion, namely the social security legislation. That is unfair. The writer of this letter differs from the President on prohibition and on his naval program, but at the same time heartily favors and rejoices in the intelligence and splendid social idealism of the social security legislation. It is possible to be discriminating, and this is what the case in hand requires. The readers of The Christian Century, among whom I have been numbered for fifteen years, will be interested to have your thoroughgoing discussion of the social security legislation, and that is what Mr. Roosevelt's letter invited.

Nashville, Tenn. ALBERT E. BARNETT.

Leave the Olympics Alone!

EDITOR THE CHRISTIAN CENTURY:

SIR: When one's personal friends who have the highest interests of humanity at heart, seek to show our common abhorrence of the persecution of Jews in Germany by advocating the withdrawal of the Olympic games from Berlin, it is very difficult to speak in opposition to the plan. But it does become necessary to say that this should not be the method to use. We should not take this action, first of all, because the post-war history has proved that punishing Germans for their sins has succeeded only in driving them into resentment and excess. We have tried it over and over again—by the blockade after the war; by the clause of sole guilt for the war; by reparations, and by enforced disarmament. The result has been desperation, and the Hitler government.

It is time to stop "spanking" Germany. If the Olympic games are removed from Berlin, the Germans will again feel only offense and resentment—for it will be played up as foreign antagonism in the nazi press—and the result will be more bitterness, deeper despair, and a resort to wilder excess.

It would also be considered as a declaration of moral superiority. If the games are transferred to some other city, such as Rome, Tokyo, Los Angeles or Washington, it is obvious that the claim cannot be made that no race prejudice exists in them. The argument that it is not through governmental decree in these cities is really specious, for the result of race prejudice upon human personality is the same whether it is instigated by governments or persons. Last month the application of a Negro girl for entrance to the University of Virginia, Mr. Jefferson's university, was denied. Is it a lesser sin to exclude a Negro from Charlottesville than a Jew from Heidelberg? We know it is not, but we allow ourselves to be placed in a most uncomfortable position, to say the least, when we see the eye trouble of other people.

XUM

We do protest against all discrimination toward all minority groups everywhere, but what the world needs now is not spankings by moral superiors, but a universal confession of the sins of intolerance, discrimination and race prejudice by all races. Such confession can portray with clarity the real meaning of prejudice to that great host of people in Germany who fundamentally are brotherly, but who are blinded temporarily by a minority which is using their despair for their own evil ends, and such confession can eventually change the blindness. Anyway, that is the only hope we have, for retaliation has been proved not only futile, but harmful.

Mt. Pleasant Congregational Church, Washington, D. C. RUSSELL J. CLINCHY.

Churches in the Motherlode Region

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of August 7, Lawrence Wilson in his article, "Miners and Mine Owners," has made some misrepresentations, several of which refer to me and my parish. I am asking the privilege of a few comments upon Mr. Wilson's adverse criticism.

In the closing paragraph of Mr. Wilson's article he raises the question, "And what part has the church had in all this?" He answers his own question: "Regretfully the question must be answered in the negative. The church has done nothing locally." He then in a naive and self-assuring way gives the reason: "Why?" It is "because Alex Ross is the principal support of the one Protestant church in the district." And then, as if to show the very bad effects of Mr. Ross's membership in the church, Mr. Wilson says: "The pastor reports that there are no miners in his church."

The Amador County parish of the Methodist church includes five towns and it has a membership of 51. There was a day when each of these small towns supported its own pastor. That was when Englishmen were the miners. Today the miners, for the most part, are Italians, Slavs and Mexicans, and the Catholic churches have the large memberships. Why did Mr. Wilson overlook the Catholic churches and strike at the little Protestant church with "having done nothing locally"? Was it because Mr. Ross, who is superintendent of the Argonaut mine, belongs to the church, and he wanted to hit at him? He would have his readers infer that the reason why nothing has been done locally by "the one Protestant church" is because Mr. Ross belongs to it, and the reason why there are not many miners in the church is because Mr. Ross belongs to it.

The membership of the parish for the last five years has been 33, 38, 35, 45 and 51. Mr. Ross has been superintendent of the Argonaut mine between two and three years, so how could he be made to blame for the small membership of the church? Mr. Ross is a supporter of the church but he is not "the principal support of the church." The Protestant constituency outside the church is friendly and cooperative with the church.

Then I wonder if Mr. Wilson was aware of the fact when he wrote his article that the pastor has in many of his messages dealt with the social and industrial relations and twice from his pulpit spoke on the labor situation in general and locally and dealt plainly and fairly with all parties concerned, the community, the employer and the employe? One of these sermons was given considerable space in the local press. The difficulty in most mining towns is that the people are not present to hear what the preacher has to say; they simply don't go to church.

"It is futile," said Mr. Wilson, "to expect the situation to be resolved through purely local agencies. A Sacramento minister whose name was suggested as a conciliator was termed a 'ringer' by the corporation counsel." I cannot help feeling that this minister has written largely from a prejudiced point of view. I am sure he has misrepresented my parish and myself in his article.

Jackson, Calif. FRANK K. BAKER.

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. Baker's letter poignantly gives point to my original plea. I stressed the impotence of the local community, including the church, whose destinies are dictated from New York by a dominant corporation. I did not intend to emphasize the smallness of the church. Neither did I mean to reflect personally on a principal supporter of the church. His vigilante activities, for which he was indicted by the grand jury, were doubtless inspired from above; i.e., from New York. Likewise I assume that the published sermon of Dr. Baker, in which he praised the vigilantes, was influenced by the same inexorable forces, albeit unconsciously.

I have deep sympathy for Dr. Baker in his baffling situation. I myself was a pastor in Butte, Montana, when "The Wolves of Wall Street," as they are called in Glasscock's latest book, dominated the lives of all of us.

I urge again the need for a national council for social action, to cope with such nationwide forces, as a local church finds it impossible to do.

Sacramento, Calif. LAWRENCE WILSON.

The Question Box

Is the Holy Spirit a personality? Is it an inspirational energy? What place does Christ take in relation to the Holy Spirit? Has the "tongue of fire" spoken of on the Day of Pentecost any relationship to the Holy Spirit? H. H. A., Anacortes, Wash.

IN the Old Testament the term "spirit of God" was used either in the sense of an unusual arousal to meet an emergency, as in the case of Samson's encounter with the lion, or as a substitute for God himself where it is felt by the writer to be more reverent. Similar substitutes for the divine being are the expressions "breath of God," "voice of God," "angel of the Lord," etc. The writers of the New Testament were familiar with these forms of speech and found the expression "spirit of God," or "holy spirit," useful in the same way. What they meant to describe was the will or purpose of God, or the mind that was in Christ. They did not hesitate to use personification in speaking of this spiritual force, as Jesus did in the classic passage regarding the Comforter. Sometimes they were bold enough to speak of the spirit of God in a visible or even creature form, as in the reference to the form of a dove at the baptism of Jesus.

The New Testament is full of references to the spirit of God or the holy Spirit without attempting to give explicit definition of its nature or activity. But it was their conviction that through its power scripture was produced, Jesus and his disciples were directed in their activities, and that Christians were the recipients of this bestowment. All unusual manifestations of power or effectiveness in the work of the Christian society were attributed to the spirit of God.

Where the modern church would now ascribe its decisions to the wisdom and good judgment of its leaders and the general body of believers, the apostles would have affirmed that the Spirit gave direction. Whatever was done by the members of the early church with the full understanding of their obligations as followers of Jesus was believed to be in accord with and under the direction of the holy Spirit.

Probably the question as to any difficulty in assigning personality to the spirit of God would not have occurred to any of the early friends of Jesus. The idea of the Spirit as a person was an effective method of impressing the fact that moral and spiritual order of life is a supreme reality of Christian experience; that the life of God revealed through choice souls, and preeminently through Jesus, is a living force in the world, dwelling in all who commit themselves to the divine energy and direction.

While we may not be able to adopt the categories of first century Jewish and Christian metaphysics and dialectic in our speech, we must not permit ourselves to go without the joy and inspiration of that spiritual energy whose most potent expression is found in the life of our Lord.

Probably the phenomenon of the tongues of flame and the ecstatic speech featured in Acts 2 is a figurative method of describing the enthusiasm and arousal of the disciples, who on that occasion felt themselves filled with a new impulse and mandate for which they had been waiting since the promise of the Master was given them.

H. L. W.

NEWS *of the* CHRISTIAN WORLD

Presbytery Plans United Advance

November to See Launching of New Campaign—Diocesan Associates Express Approval of Bradford Young

(Correspondence from New York)

NEW YORK, Oct. 12.—As a result of the recent "retreat" of the New York presbytery plans have been completed for a united effort on the part of the churches of this presbytery during this fall and winter. For the four Sundays of November all the pastors are to deal with the same general theme, "Power." Specifically the four subjects are "The Christian's Power," "The Way to Power," "God's Power Remakes Men" and "Power in This Church." Every effort also is being made to have the various churches of the presbytery make use of the "appraisal plan" of the general assembly of the church. This appraisal plan presents each church with questionnaires which compel considerable searching of hearts on the part of both pastor and people. Never in the last two decades has there been a finer fellowship and a deeper desire to strive to win men to Christ than there is in the New York presbytery at this critical time.

* * *

Bradford Young Endorsed

The case of Rev. Lorin Bradford Young, upon which comment was recently made in the columns of The Christian Century, came up for discussion in the diocesan clergy conference of Long Island. This conference was convinced that very real issues were presented by the treatment accorded Mr. Young and after discussion the following resolution was unanimously passed: "The clergy of the diocese of Long Island in conference assembled at Southampton, Long Island, Oct. 1, 1935, welcome home from San Francisco their friend and colleague, the Rev. Lorin Bradford Young. His decision and courtesy express our ideal of the Christian ministry which valiance for truth and sincerity of purpose must always command."

* * *

Christian Endeavor Alumni Dinner

The Christian Endeavor alumni fellowship of this city is to hold its annual banquet on Oct. 24 in the church parlors of the Marble Collegiate church. The speaker is to be Dr. John H. McComb, the new pastor of the Broadway Presbyterian church. An interesting feature is to be an exhibit of old C.E. photographs, convention and rally programs, badges, etc., from the early days of Christian Endeavor up to the present time.

* * *

Water Street Mission

The Water Street mission, long known for its service to the "down and outs," is making a drive for funds to continue its aid to these unfortunates. For the past five years the mission has, during the winter months, held a noonday service at which all who came have been given a hot meal without cost or obligation. It is hoped that this service may be continued this year and gifts large or small are asked for this purpose. Those familiar with the work of this mission know that many a changed life has come from it.

* * *

"Y" Forums Continued

The 23rd St. Y.M.C.A. announces that its Monday night forums, which proved so popular last season, are to be continued this fall. The subjects announced for this month ought to enlist a wide interest for we note that Ethiopia, social credit, the new deal and the constitution are to be discussed. The lecturer for this month is Arthur D. Rees, formerly lecturer in political science at the University of Pennsylvania.

* * *

"Christian Youth Building A New World"

The movement known as "Christian Youth Building a New World," which attracted so much attention last fall and winter, has got off to a favorable start this fall. This movement is seeking to rally the ten million young people of the Protestant denominations of the country to study, thought and action toward a new and Christian world. A breezy mimeographed publication called "A New World" is being issued by the economics commission of the metropolitan youth conference of this movement. The office is located at 71 West 21st street.

* * *

Hold Nazi Tortures Worse Than Inquisition

The bulletin of the International Relief association which is issued from 20 Vesey street, this city, contains material in the October issue which makes still more vivid the horrible cruelties practiced upon dissenters by the nazi regime. I quote: "The most common, more horrible tortures, which are often worse than those of the Inquisition, are used on the defenseless prisoners to force them to confess and then they are sentenced to years of hard labor, or to the scaffold. If they remain steadfast they are 'finished off' and their families informed that the torture-victim committed suicide. The body is never shown to the relatives. The coffin remains shut. If one should succeed, by chance, in seeing the body, then one would find that it bears the marks of the most horrible tortures conceivable. Strangled, with blood-crusted cuts on the body, and charred holes made with burning cigars, as well as dreadful internal injuries systematically given, the remains of such a victim are horrible to behold. One thinks of the martyred Erich Muhsams and many others. Also of the recent murders of the miners' leader Hüsemann; of Jürgen from Hamburg; of Weber from Essen. . . . Every day adds new names to the list."

EDMUND B. CHAFFEE.

Canadians Cut Mission Forces

Reduction in Income Causes Withdrawal of Sixty Missionaries by United Church Board

(Correspondence from Canada)

TORONTO, Oct. 7.—The progressive shrinkage in church incomes has forced the United Church of Canada to take drastic measures of adjustment. In the field of foreign missionary work courageous determination to hold the line prevented for several years any extensive reduction of staff. But this has meant the depletion of all reserves on which heavy drafts have been made each year to supplement annual income. Now, however, even without further reduction of regular income the board finds itself without that additional source of revenue. With pained hearts but with a conscientious sense of obligation the board decided to recall from the fields about 60 persons representing missionary homes. In some cases this will involve the reduction to a merely nominal staff; and it may imperil the future resumption of the work should the civil authorities, according to their laws, take over the mission property for use by the nation.

As soon as news of this decision began to reach the congregations a marked increase in the daily receipts at the foreign missionary offices was noted; and, so far as these may be an indication, they show that the shrinkage may have been arrested. Should this be the case and an appreciable increase of revenue be assured some of the reductions now ordered may be reconsidered.

* * *

Anglicans Plan Vigorous Social Agitation

The Church of England has recently been heard from through the meeting of the executive committee of its general synod together with the regular meeting of the general boards of the church. An outstanding feature of this gathering was the increased emphasis on the social mission of the church. The death of Canon Vernon, who had been for many years the leader in this field as secretary of the council for social service, had left a palpable gap in the lineup of Christian forces; everyone was eager to see if the financial stringency would demand that the place be left vacant. To the general delight a nomination was made—Professor Prince of Dalhousie and King's universities in the Maritime provinces. Should the proffered appointment be accepted the social work of Canadian Christendom will be greatly enriched. But measures were also adopted which are expected to insure that there will be something more than manifestoes from the central office.

* * *

Ethiopia and Church-State Issue Studied

The Social Service Council of Canada after promoting some church conferences

on the Ethiopian situation arranged for the publication of a memorandum prepared by Mr. Escott Reid, who is secretary of the Canadian Institute of international affairs, and by Professor McDermott who has for some years been the executive chief of the Canadian League of Nations society. This statement was calculated to awaken reflection on the responsibility resting on Canada for some acts in the past which have worked against the effort to make generally available natural resources in new countries. Canadian opinion favors the proposal of the British government—perhaps belated—to organize a conference to secure this end. The legal fact that a covenant has been violated does not satisfy people who insist on going behind the legal fact to the basic equities which are involved. Next week will bring to Montreal and Toronto Dr. J. H. Oldham for conferences on the theme, "The Church, Community and State." It is proposed that some of the underlying principles affecting the relations between state and church in Canada may be explored.

* * *

Canadian Churches Raising Indigenous Leadership

An indication of the growing self-consciousness of Canadian churches was mentioned by Dr. Clarence MacKinnon, principal of Pine Hill Divinity hall. He recalled that there had been a prevailing disposition on the part of Presbyterians to seek scholars and teachers from Scotland, while the Methodists had looked to the United States. Since the achievement of church union there has been more readiness to discover and utilize the human resources that are now increasingly available within the Canadian church. Considerable irritation of a mild type had been caused by the frequent establishment in churches which had a purely Methodist history of pastors who had been Presbyterian in tradition. Recently, however, two outstanding pulpits in Calgary and Winnipeg with honorable Presbyterian traditions have welcomed pastors steeped in Methodist training. Nor is it too much to say that in some of the recent pastoral arrangements the whole church finds itself indebted to the wisdom and fatherly counsel of Principal MacKinnon whose delicacy of perception and tactful diplomacy has reminded erstwhile Methodists of the functions once exercised by their stationing committee. It is not surprising that his past students should now be called to one important pulpit after another, for his charm and artistry lead elders of the church to seek his counsel and welcome his disciples.

ERNEST THOMAS.

[SPECIAL]

Sept. 16.

The Canadian elections resulted in an overwhelmingly conservative house of commons and the destruction of the conservative party as an effective political agency.

Four parties challenged the voters, each led by a man of irreproachable character definitely and avowedly Christian. Three of these leaders were engaged in discharge of what they regarded as a divine commission to save the nation from the disasters brought on it by an unsound economic system. The prime minister, R. B. Bennett, appealed for authority to reform capitalism as the only alternative to its destruc-

(Continued on page 1357)

Labor Supports Sanctions Policy

Lansbury's Opposition Unable to Overcome Majority Approval—Open Evangelistic Campaign in London

(Correspondence from England)

LONDON, Oct. 1.—There must be confusion in the minds of my readers when they learn that, shortly after the Trades Union congress at Margate, the labor party held another congress at Brighton. The two bodies are closely related, but the labor party is the more comprehensive and has more direct responsibility for parliamentary action, and indeed for the accepted policy of labor. Alderman Robinson, the chairman, declared without hesitation his adherence to the policy generally known by the name of "sanctions." He did not believe that it would be necessary to restrain an aggressor by warlike means, but he took his stand firmly with those who would use the machinery provided by the league for the restraint of such an aggressor. There is little doubt that the 800 delegates will approve of this policy. Mr. Lansbury and other dissentients will be there but the vote will go against them.

There are many pitfalls before the party. Some will say, "Why then did you let the armed forces of this country fall so low?" Others will add, "You are only lending your aid to capitalist nations chiefly concerned to keep the loot which they have won." Faithful friends will point out that it is hard to disarm and then to be ready to apply "sanctions."

There was general regret that Mr. Henderson was unable to be present. The conference sent to him an illuminated volume recording the story of his life.

* * *

"Life with a Purpose"

Last night the Albert hall, our biggest assembly hall, was packed to the doors for the opening meeting of the London United evangelistic campaign. This has been planned with great care and thoroughness to cover every part of London. It is a campaign which has its headquarters at Mildmay hall, which is now as it has always been a center of evangelical religion. Under the leadership of such men as my friend Dr. Thomas Cochrane, those who are concerned that the gospel should be made known both overseas and at home are entering upon a bold and aggressive attempt to provide in this country a way for revival. They are convinced evangelicals, but they are more concerned for their positive faith than for any matters of controversy and it is significant that they have for a slogan—"Life with a Purpose."

It is worth reminding students of British life that it is a great mistake to imagine that all serious young people here are rebellious modernists. On the contrary it is certain that in this campaign there will be assembled in all parts of London crowds of young people who will listen readily to such great-hearted teachers as Mr. Lionel Fletcher, and respond.

At the Albert hall the Spiritual Jubilee singers of Chicago played an impressive

COKESBURY
GOOD BOOKS

Story Sermons For Boys and Girls
By CHARLES N. THORP

One does not find more interesting Bible-centered preaching to juniors than Dr. Thorp furnishes in these 37 sermons. From Noah to Paul, the Bible personalities whom children love are used as ideals for character, thought and deed. The application is always to the present, after the Biblical setting and the story are interestingly presented. The titles of the sermons are most attractive: *The Rainbow, The Shining Ladder, The Two Scouts, Singing Before The King, A Little Maiden, A Growing Boy, etc.* "Daringly Biblical when so many seem to look for their themes and subjects anywhere but in the Bible."—*The Advance.*
$1

A Book of Prayers For Young People
By RICHARD K. MORTON

These 120 prayers are grouped under eight topics: *Prayers of the Christian Life, Prayers for Special Church Occasions, Prayers for Young People's Meetings, Prayers for Students, Prayers for Business and Professional Workers, Prayers for Summer Camps and Outings, Prayers for Summer Schools,* and *Prayers for Conferences.* This book will enrich the devotional life and Christian purpose of youth. Leaders of youth and pastors will also find it highly useful. "They convey ideas and phrasing for such as know not how to pray regarding a number of matters in a changing world."—*The Lutheran Companion.*
75 cents

Creative Christianity
By SHAILER MATHEWS

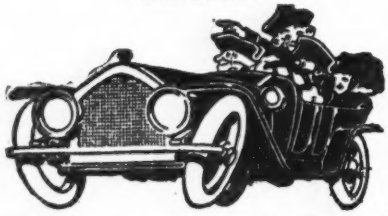
Not since the inception of Christianity has the church been called upon to face such acute problems in social adjustment. Never has it been more imperative that its leaders examine the economic structure, evolve a sound social philosophy based on the social gospel of Jesus. A "must" book for the preachers and Christian leaders. Dr. Mathews urges that the broad pronouncements of the Church on social problems become definitely a part of a program of a social action. "He sets forth the areas within which the influence of Christians must be felt."—*Zion's Hearld.*
$1.50

AT YOUR BOOKSTORE
Cokesbury Press—Nashville

WELCOME
to the
PRINCE
GEORGE
A Home
in the HEART of New York

- 1000 Quiet Comfortable Rooms with Bath
- For One Person from $2.00
- For Two Persons from $3.00
- For Three Persons from $4.00
- Special Weekly Rates

The Prince George
An Ideal Hotel for
Motorists



THE Hotel has entrances on 28th Street and 27th Street between Fifth and Madison Avenues. There is also a fireproof garage a few blocks away . . . Subway, Elevated, and Surface Cars to all points of Greater New York are two blocks away—Fifth Avenue Buses stop at the corner of 28th Street.

The Prince George
for Ladies Traveling Alone

will find a matron here at their service—

The Prince George is only five blocks from the Largest Department Stores—

Convenient to the Theaters and all points of interest.

- 5 Dining Rooms
- Kiddies' Play Room
- Roof Garden
- Radio Rooms
- Largest Hotel Lounge in New York

Illustrated Booklet and most direct automobile route to hotel sent upon request. Mention this Paper when writing.

Prince George Hotel
Fifth Avenue and 28th Street
NEW YORK
Alburn M. Gutterson, Manager

part; they will help further in the campaign. It should be added that the chief of staff, if that metaphor may be used, is Mr. Lindsay Glegg, who is an able administrator and a powerful speaker.

* * *

A New Life of Bishop Gore

The official life of Charles Gore, bishop at one time of Worcester, Birmingham and Oxford, has been written by Dr. Prestige. It does not present in any important matter a different picture of this noble man from that which Dr. Mansbridge has given, but it fills in the outlines with a wealth of material admirably arranged. Those who are less interested in ecclesiastical matters will find everywhere even in the record of such things the evidence of a life which left its mark upon the entire Christian community, not only in his own church but among free churchmen and Catholics alike. Gore was a man of God and therefore he was an entirely frank, honest, gentle, humorous being. He said exactly what he thought, but since he never thought ungenerously or cruelly his indiscretions were never resented. He stood at once for a convinced Catholic faith and a strong and fearless application of that faith to social reform. He preached, lectured, wrote at full pressure and though he had sad thoughts of this world, he seems to have lived his life out with unflagging zest. Among the many things he loved was New York, of which he wrote: "I have quite lost my heart to New York. When I retire I propose to come and live here."

* * *

Changes in the London Missionary Society

My friends who read this column will be interested to know that I have now retired from my part-time service which has lasted 16 years as literary superintendent of the London Missionary society. My successor is the Rev. Cecil Northcott, who has already proved his power both as a writer and as an advocate of the missionary work of the church. He has an article in the current number of the International Missionary Review under the title "Lancashire Looks at Missions." It is a significant fact that he has taken a prominent part both in the service of missions and in the service of the unemployed in Lancashire. Great things are expected of him.

* * *

And So Forth

"Unemployment today is a force which will break any government unless that government has the courage to deal with it. It will break this government, and I say it will break the next labor government unless that government is able to destroy this monster." (Mr. Greenwood to the labor party.)

"India for centuries has had her great religious dramas. But England lacks them. And the supplying of that lack is one of the supreme needs of the time." So says Sir Francis Younghusband, the chairman of the Religious Drama society.

EDWARD SHILLITO.

[ADDENDUM]

Readers of The Christian Century will like to know of a pleasant, if regretful interlude during the board meeting of the London Missionary society on Sept. 25, when farewell tributes were paid to Rev. Edward Shillito. Mr. Shillito is retiring after nearly 20 years of devoted and distinguished service as literary superintendent of the society, and the board presented him, as a small token of their affectionate regard, with an electric radio set, together with an electric cleaner for the use of Mrs. Shillito, who was present.

That these gifts were only a small measure of that affection was clear when one member of the board after another got up to speak. Dr. Carter Piggott spoke of his ungrudging labor and his great spirit. "I have always felt," he said, "that his life was fed from very rich springs." Rev. Nelson Bitton, the home secretary of the society, referred to the "Christian grace of gaiety" which was Mr. Shillito's, and said he was afraid he would go through life with a curse upon him, for was it not said: "Cursed be ye when all men speak well of you"? A letter came from Rev. A. M. Chirgwin, the general secretary of the society who is at present in America, wishing godspeed to "this great-hearted Christian."

G. DURDEN SMITH.

Changes in Kagawa's Itinerary

Since the itinerary for the forthcoming visit of Dr. Toyohiko Kagawa to the United States was announced in The Christian Century for Sept. 25 several important changes have been made. Dr. Kagawa now plans to land in San Francisco on Dec. 18 and will meet various engagements in Los Angeles and the southwest before Dec. 28, when he will speak at a rally of young people under the auspices of the Southern Methodist church which will be held at Memphis, Tenn. After concluding the Rauschenbusch lectures at Colgate-Rochester Divinity school in April, he will remain in this country, instead of sailing for Europe, and will be speaking constantly until July. After that he will sail for Oslo, Norway, where he will address the convention of the World Sunday school association, returning from there to Japan by way of Siberia.

Ohio Methodists Speak for Academic Freedom

At the Methodist Ohio conference, held early this month in Columbus, much attention was given the subject of academic freedom. A report from the board of education of the Ohio annual conference was read dealing with the attempts to suppress freedom to teach in the Methodist church. The report asserted that pressure is being brought to bear on the board of education of the church, on college presidents and faculty members of Methodist schools, as well as workers in church schools, leaders in Wesley foundations and Methodist clergymen. The report, which was passed by the delegates, was interpreted as a "warning" to Methodist business men who met in Chicago recently and condemned progressive utterances by Methodist ministers. The conference reaffirmed its determination to oppose military training at the Ohio state university. A report asking the conference to request the government of the church to appoint no more chaplains to either the army or navy unless such chaplains are appointed without rank, was adopted by a large majority. A resolution was also adopted opposing American participation in the Berlin Olympic games.

Bishop Gailor Passes at 80

Entire South Mourns Colorful Cleric—Bishop Maxon Succeeds to Diocese—Dr. Diehl Heads Synod

(Correspondence from the Mid-South)

MEMPHIS, Oct. 12.—With the death of the Rt. Rev. Thomas F. Gailor, Episcopal bishop of the diocese of Tennessee, there passed one of the most colorful churchmen of America. Friend of kings and princes, one time presiding bishop of the Protestant Episcopal church, author of books representing a mildly liberal Anglican orthodoxy, delightful story teller, sound scholar of Greek and Hebrew, Bishop Gailor will doubtless be most remembered in the south as chancellor of the University of the South at Sewanee, Tenn. The university was his pet project. He had his summer home near it. He was known personally to hundreds of alumni.

Son of a soldier who fell in battle fighting for the south, the bishop was one of those cosmopolitan southerners who could tell a story with the Yankees as the butt that would illustrate the bitterness of the loss of the civil war tempered with a sense of the inevitability of it and a bit of humor. His favorite tale of this kind was of the group of ex-Confederate officers who wanted their own church, built it, and then asked the bishop of those days to dedicate it to St. Lazarus. "St. Lazarus!" exclaimed the prelate. "What in the world do you want to name a church after him for?" "Well, wasn't Lazarus licked by the dogs?" came the indignant retort.

Bishop Gailor was in his 80th year at the time of his death, having completed 55 years in the priesthood and 42 years in the episcopate. His successor is the Rt. Rev. James M. Maxon, who has been coadjutor with right of succession since 1922. It is expected that the diocesan convention meeting in January will vote for a coadjutor to assist Dr. Maxon. Prominent among the names already being suggested are those of Rev. O. J. Hart of St. Paul's, Chattanooga, Rev. Charles F. Blaisdell of Calvary church, Memphis, and Rev. Alfred Loaring-Clark of St. John's, Memphis.

* * *

Labor Troubles Reach The Mid-South

Labor trouble has finally broken out in Memphis with a strike for living wages on the part of the girl employes of the Plough Chemical company. This concern, whose wages have been so low that before the NRA the girls took their lunches from the free distribution by Central Baptist church, sliced rates more than 50 per cent as soon as the NRA was declared unconstitutional. I personally saw a large package of pay envelopes, none of which showed as much as ten dollars a week for any girl and the major portion indicating from four to five dollars. I brought the matter to the attention of the Memphis ministerial alliance at its first fall meeting but could not even get a committee appointed to investigate. A small committee of ministers working independently under Dr. Josiah Sibley of Lindsay Memorial Presbyterian church is now investigating. The newspapers suffer from the disadvantage that Mr. Plough is a wide advertiser.

* * *

Ministers Seize Opportunity to Warn Roosevelt

Memphis ministers have seized the opportunity offered them by President Roosevelt's circular letter to express their general agreement with new deal aims and to indicate certain areas in southern life where great improvements are needed. Rev. Alfred Loaring-Clark picked out the sharecropper situation as presenting the outstanding evil in the economic and social picture; a number of others, prodded by the situation in the Plough plant, have pointed to widespread wage cutting, lengthening of working hours, and use of the stretchout system in southern industry.

* * *

Journalist-Priest Resigns

Another recent clerical loss in Memphis is that of Father James T. Lorigan, pastor of St. Thomas Catholic church. A native of Ireland, Father Lorigan was in newspaper work and edited the Nashville diocesan organ before studying for the priesthood. His successor has not yet been appointed.

* * *

Dr. Diehl Elected to Head Synod

Rev. Charles E. Diehl, president of Southwestern university, Memphis, who has been under fire by the extreme fundamentalist wing of the Southern Presbyterianism of this section, has just been elected moderator of the Tennessee synod, a sweeping triumph for his moderate policies and a vindication of his right to some freedom of thought and expression. To liberals in the mid-south this is an encouraging sign.

* * *

New President for Catholic College

The new head of Christian Brothers college of Memphis is Brother Joseph, F.S.C., succeeding Brother Francis who has been in charge since 1928 and has now been transferred to Cretin high school, St. Paul, Minn.

* * *

Still Fighting Darwin

Dr. R. G. Lee, fighting fundamentalist minister of Bellevue Baptist church, Memphis, has just launched another attack on the liberals, this time picking evolution as his target. "A man can't believe in both the Bible and evolution any more than he can carry water and fire in the same bucket—any more than he can be dead and alive, awake and asleep at the same time." Dr. Lee's church is the largest Protestant church in this region, and is always packed twice on Sunday. Whether he is right or not about evolution it appears that he takes the right methods for drawing huge audiences.

JOHN CLARENCE PETRIE.

Appoint Successor to Bishop W. T. Sumner

Rev. Benjamin D. Dagwell, who has been rector of St. John's cathedral, Denver, since 1924, has been elected bishop of the diocese of Oregon to succeed the late Bishop Walter Taylor Sumner.

There has long been a need for this beautiful and inspiring hymn-book for children . . .

THE HYMNAL FOR BOYS AND GIRLS

THIS new book for the primary and junior departments of the Church School is unlike anything heretofore available. It breathes life and is personal. Rich in moral and spiritual lyrics which interpret, without preaching, the teachings of the modern Church, it leads the child to an interest in God in terms of its own life experiences. Throughout is maintained high musical and literary standards. This appealing hymn-book reflects a sympathetic understanding of the modern child's nature and spiritual needs. *Returnable copies are available for inspection. $1.10 each. 12 or more, 80c each*

D. APPLETON-CENTURY CO.
35 W. 32nd St. New York, N. Y.

Drama In The Church

By FRED EASTMAN *and* LOUIS WILSON

A practical manual that sums up the most important things drama groups should know for the task of producing plays in churches, not as entertainment but *as a means of ministering to the souls of men through a great art.* $1.50

WILLETT, CLARK & CO.
440 S. Dearborn St., Chicago

SAFEGUARD PRODUCTIVE CAPITAL

Tax Ground Values and Untax Industry

A "middle of the road" approach to social justice, between reaction and communism. Opposes current assumption that capital necessarily exploits labor.

Minneapolis Tribune: "A sensible suggestion at a time when big business and small business as well is crying for relief from heavy taxation."

New York Investment News: "Nontechnical and should interest any one who is concerned with reducing taxes on industry."

A new book by **LOUIS WALLIS,** author of *God and the Social Process.* 75 cents, *bookstores or*

DOUBLEDAY, DORAN & CO.
Garden City, Long Island, N. Y.

Here are poems of quiet roads; of friendly homes and old-fashioned gardens; of meadows and rivers and forests; of the good world that now is, and of the better and more brotherly world that is to be. . . . .

Home Roads and Far Horizons

By THOMAS CURTIS CLARK

Says Frederick F. Shannon:

"Home Roads and Far Horizons" is even more than the title suggests. Lovely are the home roads and luring are the far horizons indeed; but within the songful loveliness and rewardful lure is Light, Love, and Life. And each of these is expressed with insight, understanding and power.

"Home Roads and Far Horizons" ranges from Chicago to Avalon, with a whole section of poems written in England and Scotland—and on to the visioned City of God on earth. . . . Surely you will want to dream with Thomas Curtis Clark, true poet and true dreamer of dreams that shall come true. *(Unity)*

The new volume contains 118 poems—the best of this poet's work during the past ten years. $1.75

WILLETT, CLARK & CO.
Chicago and New York

Sweepstake Craze Hits Philippines

Even Political Campaign Is Overshadowed by Gambling Mania—No Disturbance in Campaign

(Correspondence from the Philippines)

MANILA, Sept. 10.—Newspapers all over the archipelago printed long lists of numbers yesterday and today. Extras appeared late Sunday afternoon. Housemaids, society matrons, farmers, chauffeurs, business men, politicians, nearly everybody scanned column after column, looking for lucky numbers. The national sweepstakes were run Sunday, 12 small horses determining the distribution of hundreds of thousands of pesos. The sweepstakes idea has affected the entire Philippines like a type of malarial fever, the people burning up with excitement before the races and shivering with the chill of disappointment afterwards. In spite of a great deal of vigorous protest from business men, a part of the press and Protestant churchmen, the thing still goes on. Men who have not paid their cedula tax, women who owe the grocer, the butcher and the clothier, children who drop no pennies into the Sunday school offering —all buy tickets. Thousands take this matter seriously. Religion, superstition and crooked manipulation each have a part in it. People appeal to their favorite saints, ticket-holders pray that their numbers may win, unscrupulous agents fleece gullible purchasers. The anti-tuberculosis society, the amateur athletic association, the associated charities and one or two other organizations get what is left after the promoters have taken their "earnings."

* * *

Child Health Given Added Attention

Last week the government promoted another nationwide enterprise of an entirely different nature. The bureau of health observed Child Health day, Sept. 3. Practically all religious, business and social welfare agencies assisted in this effort to give publicity to the need of a year-round emphasis on the physical, moral and religious care of infants and children. Dr. George C. Dunham, medical adviser to the governor-general, said: "We can the more readily realize the great need for much more attention to this part of public health work when we know that of the 440,000 children born each year about 66,000 die before they reach the age of one year; that is, 15 per cent of the children born in the Philippine islands die during the first year of life."

Dr. Jose Fabella, commissioner of health and welfare, pointed out that "less than one-third of the municipalities of the Philippines have puericulture centers. Many have no doctors, nurses or health centers of any sort. Thousands of women in the Philippines must give birth to children without adequate medical or nursing care. Thousands of children die each year because of unsanitary conditions in the homes. And literally millions of children are weakened and made susceptible to disease because of intestinal parasites."

Mrs. Pilar Hidalgo-Lim, president of the national federation of women's clubs, reminded parents that "many thousands of our families still sleep without mosquito nets. This negligence costs the Philippines about 20,000 lives every year, according to Dr. Paul F. Russell of the Rockefeller foundation."

* * *

Japanese Consul Buys Up Offending Magazine

Japanese resentment aroused by the Vanity Fair cartoon of the emperor was noticed here in an attempt by the Japanese consul to purchase from the local news agency the entire shipment of that issue of the magazine. He did not succeed, but the effort aroused much unfavorable comment in the press and elsewhere. Last week when Time arrived with a reproduction of the cartoon, the newspapers asked whether the consul would try to suppress it by buying the whole stock. But nothing was done about it.

* * *

Presidential Campaign in Typhoon Weather

When I wrote in June, the presidential campaign was just beginning. Two parties had published long platitudinous platforms. On July 21 the Quezon-Osmeña coalition launched its drive in typical typhoon weather, more than eight inches of rain having fallen in the preceding 48 hours. Twenty-five thousand marched through the downpour, waded in water knee-deep in places, thronged into the Rizal memorial stadium, heard Senate President Quezon stress economic development and stability, promise a nonpartisan civil service free from political corruption, expose the perils of a shorter period of transition from commonwealth to republic than that proposed in the independence act. Since then both General Aguinaldo and Bishop Aglipay have stumped the country, talked of uniting forces, each claiming enough support to win the election. Quezon and Osmeña have conducted a long distance campaign, remaining in comparative seclusion. Their headquarters predict that they will receive seventy-five per cent of the votes polled.

To date the Sakdalistas and other discontented elements have caused but little pre-election trouble. But the constabulary is constantly on the alert and the papers this morning telling of the death of Huey Long also report a murder in Batangas due to a political feud and the discovery by coalition headquarters of a plot to assassinate Quezon either on the day of election or a few hours before the polls open. His house is guarded by police and secret service men.

* * *

Political Candidacy Brings Pastor's Resignation

Last month Dr. E. C. Sobrepeña, moderator of the United Evangelical church, professor in Union Theological seminary, pastor of the United Church of Manila and delegate to last year's constitutional convention, announced his candidacy for the assembly. The other religious organizations with which he is connected made no objection, but the Council of United church claimed that politics and religion not only make poor bedfellows in the Philippines but cannot sleep together at all. They admitted that a minister might go through a campaign and still maintain his ideals but they decided that it would be better for their church if he was not its pastor when he did it. After a good deal of discussion

carried on, for the most part, in a fine Christian spirit, Dr. Sobrepeña and the council agreed that he should resign.

E. K. HIGDON.

THE CANADIAN ELECTION

(Continued from page 1353)

tion. One of his colleagues, H. H. Stevens, minister of trade and commerce, stirred by the infamous exploitation of human service and suffering, broke away to form a party of reconstruction, based on a royal commission which exposed the incredible wage scale and hours imposed on the retail merchant by the powerful competition of big stores. The C.C.F. (Cooperative Commonwealth federation), led by J. S. Woodsworth, an Oxford university man who has given his life to the underprivileged, put forth a program of genuine though moderate socialism, which they refused to imperil by compromising alliance with other groups. Recently the Alberta group of believers in social credit swept their own province in the provincial field and now sought to enter the federal parliament.

Mackenzie King versus Bennett

Over against these apostles of change stood the veteran liberal leader, Mackenzie King. He rightly judged the Canadian people as being, on the whole, unaware that a new era called for new thought-forms and new policies. Tired and worried business men preferred the old tried paths and responded to the time-honored slogans of liberalism. The Canadian depression would be cured, since it was due to the misgovernment of Mr. Bennett, by the election of Mr. King. No significant difference could be found between the concrete proposals of liberals and conservatives. Liberals denounced the Ottawa imperial conference agreements but promised not to repeal them—but to revise them very gradually and slightly. They denounced the tariffs of the government but gave no indication of specific or serious change.

The real difference was one of tone and personality. Mr. Bennett was a dominating personality and at times seemed to be domineering. This aspect of his person and government became a legend; and the desire to smash the tyranny was inculcated. Some deplorable incidents provided ground for the legend. Ruthless repression of discontent, equal ruthlessness in suppressing radical reforms and societies, added to a manner which at times was overbearing, finally evoked an emotional outburst rather than a reasoned rejection. "Beat Bennett," was the victorious slogan.

Old Parties Spend Money

The outstanding fact is that most of the electors showed no sympathy for any form of a new deal, whether offered by Bennett, Stevens or Woodsworth. Mr. King himself interprets the outcome as a declaration against foolish experiments in government or any effort to provide ordered or planned economy. But this does not insure that, having secured power, the new government will be blind to the facts of the situation.

Many ministers of religion were active as candidates, chiefly for the C.C.F. and for social credit. The liberal party will have a numerical strength twice that of all other groups combined. But, apart from Quebec, the returns for which are not yet available, more than half the successful candidates received only a minority of votes.

The power of money was never so conspicuous. At enormous cost the two old parties deluged the people with nation-wide broadcasts. Mr. Bennett may have alienated the "money barons" by his caustic statements about the defects of capitalism, but he has great wealth of his own. Mr. King has never alienated financial powers though he has honorably enough escaped wealth. But the C.C.F. was barely vocal in the daily press and could afford no such broadcast campaign.

Yet those who seek fundamental reforms are cheered by the fact that their programs received a largely increased support, in some cases amounting to 50 per cent above the record of two years ago. In Alberta the intrusion of social credit placed three leading socialists at the foot of the poll, showing from whom the new party took its strength. In Toronto they had among their candidates two Rhodes scholars from Oxford. It is obvious that the divisions between the parties seeking real change gave the liberals a number of seats far beyond those expected. The great surprise was the failure of Mr. Stevens to elect one of his supporters though his opponents had conceded him a dozen. The electors had such a variety of choices that the result in detail could be forecast by no one. The one thing clear was that the party of static liberalism would enlist all those who feared experiment.

E.T.

Chicago Church Federation Oppose Participation in WPA projects

The following resolution was unanimously voted at a meeting of the board of trustees of the Chicago church federation held Oct. 7: "As the board of trustees of the Chicago church federation representing the Protestant cooperative work in the Chicago area, we cannot see our way to participate in the proposed WPA project for the financing of recreational programs through the churches, because to do so would in the judgment of the board possibly be interpreted or construed as a violation of the principle of the separation of church and state." Dr. Joshua Oden, president of the federation, presided at the meeting.

Bishop Fiske Announces His Resignation

The Rt. Rev. Charles Fiske, bishop of Central New York, has announced his resignation, effective in May, 1936. He celebrated his 20th anniversary as bishop on Sept. 30. Mrs. Fiske's illness and the fact that Bishop Fiske will soon reach the retirement age of 68 prompted his action, according to the Churchman. At the request of the diocesan standing committee, Bishop Fiske will continue as head of the diocese until next May.

Oct. 27 is World's Temperance Sunday

Mrs. Ida B. Wise Smith, president of the national W.C.T.U., urges ministers and church school leaders to take the opportunity afforded by the observance of World's Temperance Sunday, Oct. 27, to make a frank appraisal of recent developments in the liquor situation in this country: The nation-wide efforts of the liquor interests to erase from federal and state

The
Renewing Gospel
by
Walter Russell Bowie
author of
"On Being Alive," etc.

A constructive and affirmative book which faces the difficulties of the Christian in the modern world and suggests solutions for perplexing problems. $2.00

The Church of Christ and the Problems of the Day
by **Karl Heim**

Will the Church be crushed between the two struggling forces of Communism and Nationalism? Or will it win the battle that is going on for the soul of humanity? A distinguished scholar boldly faces, analyzes, and answers these dominant questions. $1.75

At all bookstores

CHARLES SCRIBNER'S SONS

BY PACIFIC MEANS

By MANLEY O. HUDSON

With the world on the brink of another major conflict, no book could be more timely nor vitally important than this, which traces the steps that already have been taken towards the pacific settlement of international disputes, and discusses the outlook for the future. $2.50

YALE UNIVERSITY PRESS
New Haven, Conn.

VIAJES A MEXICO
for those who want to visit
The Mexico Not in Guide Books
Trips the year around
Sponsored and arranged by
THE COMMITTEE ON CULTURAL RELATIONS WITH LATIN AMERICA
289 Fourth Ave. New York

statutes all legal protestation against the traffic's invasion of homes, schools and industry; the spread of traffic accidents due to drink; the startling increase of liquor advertising; the ten year campaign of the "Council for Moderation"; the development of plans to legalize gambling. Mrs. Wise calls attention to the awakening of wide interest in a more constructive program of education with regard to liquor.

Chicago Forum Opens New Season

Fred Atkins Moore, director of the Chicago Forum, announces programs and speakers for the eleventh season of the forum, which meets at Goodman theater on Sunday afternoons at 3:15 p.m. At the first two meetings, Nov. 3 and 10, two distinguished British publicists will analyze the threat of war in Europe. On Nov. 3 Sir Norman Angell, Nobel prize winner, will speak on the question, "What Europe Must Pay for Peace," and on Nov. 10 John Langdon-Davies, member of the British labor party, will discuss "Europe on the Verge." Theodore G. Joslin, former President Hoover's chief secretary, will present the conservative point of view on paramount national questions on Nov. 17, and a week later Prof. Irving Fisher of Yale will speak on "Our Money Problems."

Baptismal Font No. 16300—one of many designs.

MEMORIALS Made in Wood

Pulpits, Communion Tables, Lecturns, Altars, Chairs or Pulpit Settees. Many other articles suitable for gifts. Send particulars as to your needs.

Chas. A. Dolph
The Church Furniture Man
439 East Main Street
Northville, Mich.

CHRISTIAN GREETING CARDS
For Sale or For Personal Use
New, attractive CHRISTMAS and EVERY DAY Greetings with worth-while sentiments, many with Bible To ts—in great variety of artistic settings—the type of Greetings Christian people are looking for. Cards that are different—not found in stores—Boxed and Unboxed—good profit—No investment necessary. Catalog and Sales Plans on request.
PEASE GREETING CARDS, Inc.
260 Laurel St., Dept. 4 Buffalo, N. Y.

Do you know modern American Literature?

Are Sherwood Anderson, Willa Cather, Edna Millay, Carl Sandburg, Theodore Dreiser, Walter Lippmann simply names to you? Are you aware that there are in America more than 150 writers who are considered significant as giving expression to the present trend in the life and thought of our country?

CONTEMPORARY AMERICAN LITERATURE and RELIGION

By Halford E. Luccock

"provides guidance through the mass of our serious literature since the war, showing its tendencies and preoccupations."

Says the *Advance:* "Dr. Luccock invites the religionist to come out into the street and see what people are reading." Another reviewer points out that "this book is of special value to ministers, because preachers are not in touch as they should be with the world."

In this remarkable volume, Dr. Luccock discusses more than 150 modern writers

($2.00)

Willett, Clark & Company
Chicago - New York

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Bonnie Scotland

(Laurel and Hardy) (MGM) Good nonsense farce, typical Laurel and Hardy antics, and crazy plot leading from jail to Scottish homestead, through burlesque war in India, to no conclusion at all. Healthily laughable as happy-go-lucky slapstick comedy.

For A: Fair. For Y: Good. For C: Very good.

Broadway Melody of 1936

(Eleanor Powell, Jack Benny) (MGM) Notable musical comedy, fast, gay, glittering, with beautiful dancing, and outstanding role by Eleanor Powell. Well-knit little plot, smart dialogue, Broadway stage life background, and not overdone. Good sophisticated fun, in today's taste.

For A and Y: Fine of kind. For C: Probably good.

I Live My Life

(Joan Crawford, Brian Aherne) (M-G-G) Deft, improbable but humanly amusing romance. Spoiled heiress, posing as secretary from visiting yacht, meets equally self-willed hero doing archeology on Greek isle. Identity revealed in New York, furious clash, but "back to Naxos" for heroine.

For A: Amusing. For Y: Mostly excellent. For C: Hardly.

Special Agent

(George Brent, Bette Davis) (Warner) Super-G-Man hero, with help of stool-pigeon heroine, gets the super-gangster—more murderous than usual—for tax evasion! Skilful acting, convincing tough dialogue, violent thrills, make fine orgy of abnormal emotions.

For A: Good of kind. For Y: Unwholesome. For C: No.

Storm Over the Andes

(Jack Holt) (Univ) Another hard-boiled braggart role for Holt as aviator-adventurer fighting for Bolivia and overwhelming women with his "charm." When his latest proves to be colonel's wife, his amends are simply colossal. Great air thrills, dull dialogue, hokum and bombast.

For A: Elementary. For Y: Doubtful. For C: No.

This Woman is Mine

(Ratoff, Loder, Benita Hume) (Para) Triangle tragedy with European circus background. Burly lion-tamer dominates everybody and the picture, even marrying his charming ward. Rival wins both her affections and circus limelight, so husband surrenders to lions. Grim but well done.

For A: Good of kind. For Y: Unsuitable. For C: No.

Wanderer of the Wasteland

(Dean Jagger, Gail Patrick) (Para) Hero accused of murder flees to desert, kills bandits, wins heroine. Much violence, impossible heroics, excellent photography. Zane Grey western perhaps above average because of role of old prospector by Edward Ellis.

For A: Hardly. For Y: Probably good. For C: Too strong.

Waterfront Lady

(Ann Rutherford, Frank Albertson) (Mascot) Taking blame for accidental shooting, hero loses self in squalid waterfront. Romance with bargeman's daughter till law catches up. But then owner of gambling yacht confesses the killing, for happy ending. Slow, crude, unimpressive.

For A: Poor. For Y: No Value. For C: No.

Best Recent Films for Family:

Steamboat Round the Bend — Top Hat
Farmer Takes a Wife — The Gay Deception
Annapolis Farewell — Bright Lights

Films of Special Interest for Adults:

Dark Angel — Jalna
Anna Karenina — Don Quixote
Diamond Jim — Harmony Lane

BOOKS RECEIVED

The Psychology of Christian Personality, by Ernest M. Ligon. Macmillan, $3.00.
The Art of Michelangelo, by H. H. Powers. Macmillan, $3.00.
Contemporary British Literature, by Fred B. Millett. Third revised edition. Harcourt, $2.50.
Butterfield 8, by John O'Hara. Harcourt, $2.50.
Beauty, Signature of God, an Outline of Aesthetics, by Evelyn M. Watson. Bruce Humphries, $2.00.
Flowering Judas, and other stories, by Katherine Anne Porter. Harcourt, $2.50.
The Church of Christ and the Problems of the Day, by Karl Heim. Scribners, $1.75.
The Renewing Gospel, by Walter Russell Bowie. Scribners, $2.00.
Annals of the Poets, by Chard Powers Smith. Scribners, $3.00.
The Shepherd King, by John Clover Monsma. Zondervan Pub. House, $2.00.
Philosophical and Biblical Reflections on World Peace, by John Bovenkerk. Zondervan Pub. House, 35c.
The Philosophies of Father Coughlin, by W. B. Riley. Zondervan Pub. House, 25c.
How to Teach Evangelical Christianity, by Theodor Heckel, translated by Norman E. Richardson and Klaas Jacob Stratemeier. Zondervan Pub. Co., $1.25 cloth, 75c paper.
Holy Flame, by Georgia Harkness. Bruce Humphries, $1.50.
The Origin of Religion, by Samuel M. Zwemer. Cokesbury, $2.00.
Eagle in the Sun, by Hoffman Birney. Putnam, $2.00.
What Does America Mean? by Alexander Meiklejohn. Norton, $3.00.
War, No Profit, No Glory, No Need, by Norman Thomas. Stokes, $1.50.
Historic Chapters in Christian Education in America, by E. Morris Fergusson. Revell, $1.50.
Great Chapters of the Bible, by G. Campbell Morgan. Revell, $2.50.
Tarbell's Teachers' Guide for 1936, by Martha Tarbell. Revell, $2.00.
The Gist of the Lesson, by R. A. Torrey. Revell.
Gods Who Die, the Story of Samoa's Greatest Adventurer, as told to Julian Dana. Macmillan, $3.00.
Ethiopia, a Pawn in European Diplomacy, by Ernest Work. Macmillan, $2.50.
The Church at Work in the Modern World, edited by W. C. Bower. University of Chicago Press, $2.00.
Man, the Unknown, by Alexis Carrel. Harpers, $3.50.

The Religious Book Club Selection for October . . . .

Three brilliant leaders among the younger theologians, speaking as members of a *threatened* church, ask what Protestantism must do to be saved.

THE CHURCH AGAINST THE WORLD

By H. Richard Niebuhr, Wilhelm Pauck and Francis Miller

THIS work is not a symposium but a collaboration. While the three parts are written by different authors, their minds function as one, and the work was conceived and wrought out as a common enterprise.

Its point of departure is that the church today is subservient to the world, that it bows to the economic order, to the spirit of nationalism, to humanism. The authors are neither fundamentalists nor Barthians. They do not ask the church to withdraw from the world. They do, however, deny that the church can save the world as long as it is in captivity to the world. Writing from first-hand knowledge of Protestantism both in America and in Europe they see the church, here as there, reduced to a mere expression of the national culture in which it is embedded. The church has lost its independence. Their program for regaining it is as inclusive as that of any socially-minded modernist. But they insist that only a church that is universal and free can carry it out.

This book is characterized by the most solemn realism. But it is not a jeremiad. Indeed the authors welcome the danger the church is now in as being the stimulus for an awakening and a forward march.

There is good reason to believe that the book will be the focal point of the year's most energetic theological debate. It is at once a diagnosis, a critique and a challenge. Its writers' authority to issue such a book may be suggested by their records.

H. RICHARD NIEBUHR, associate professor of Christian ethics at Yale, has served in the pastorate and is the author of *The Social Sources of Denominationalism* and translator of Paul Tillich's *The Religious Situation.*

WILHELM PAUCK, professor of church history at the Chicago Theological Seminary, came to the United States a decade ago as an exchange student from the universities of Berlin and Goettingen. He is the author of *Karl Barth: Prophet of a New Christianity.*

FRANCIS P. MILLER is the chairman of the World Student Christian Federation and the field secretary of the Foreign Policy Association in which capacities he has traveled extensively in America, Europe and the Far East.

AT ALL BOOKSTORES - - $2.00

NEW YORK **WILLETT, CLARK & CO.** CHICAGO

$3.00
A Year

CHRISTENDOM

$1.00
A Copy

A Quarterly Review

CHARLES CLAYTON MORRISON, *Editor Pro Tempore*

The First Issue Will Appear
OCTOBER 30, 1935

To be published by
WILLETT, CLARK & COMPANY
440 South Dearborn St., Chicago, Ill.

Concerning Offer No. 2

Advance subscriptions to Christendom have already run far beyond the publishers' expectations, and assure for the new magazine a preeminent place in the periodical literature of our time. A surprising fact in this connection has been the number of cash subscriptions. Two out of three of our charter subscribers have sent cash in advance (Offer No. 1 in coupon below)! This constitutes a vote of confidence which we acknowledge with deepest gratitude.

Evidently, Offer No. 1 will take care of itself without any special emphasis on our part!

But we wish to assure all who are interested that the Credit Offer (with cancellation privilege) is made in absolute good faith. We commend Offer No. 2 to the careful consideration of those who have not yet subscribed.

Read it very carefully in the coupon below.

The high cost of producing Christendom (it contains more than 200 pages, more than 80,000 words---about the size of a $2.50 book) makes it impossible to send sample copies. We regret that it is so, for we earnestly desire the widest possible distribution of the first number.

Offer No. 2 is the device we have adopted for this purpose. We desire that it be used widely, freely,—with the minimum of conscientiousness!!—and without obligation. We do not wish you to be disappointed because you did not become a charter subscriber. We take all the risk of your not liking Christendom! You take none!

Examine Offer No. 2 very carefully!

Sincerely Yours,

WILLETT, CLARK & COMPANY
Publishers of Christendom

Postscript: Upon request, an attractive 32 page Prospectus of Christendom will be mailed to any address, without charge.

CHRISTENDOM,
440 S. Dearborn St., Chicago, Ill.

1. ☐ I enclose $3.00 for which, in accordance with your special pre-publication offer to charter subscribers, please enter my subscription to CHRISTENDOM for one year beginning with the January, 1936, number. I understand that this subscription includes a FREE copy of the October, 1935, number.

2. ☐ Please enter my subscription to CHRISTENDOM for one year beginning with the first (October, 1935) number. Ten days or more after the delivery of the October number you may send me bill for $3.00 and I will remit immediately. If, however, on examining the October number, I desire to cancel this subscription order, I understand that I may do so *within the ten day period,* without any charge or further obligation.

3. ☐ Enclosed find $1.00 for which please send me one copy of the October, 1935, number only. I will consider a subscription to CHRISTENDOM later.

Signed_____

Address_____

Note—All subscribers who previously sent $3.00 cash for one year's subscription will automatically receive the October, 1935, issue free.